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ADULT LEADER

MARCH, 1938

Vol. XIV No. 3

A Journal of Christian Education and Church Work

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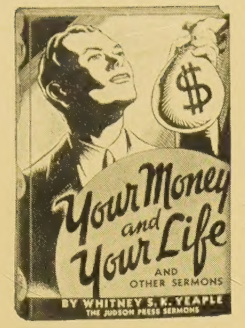

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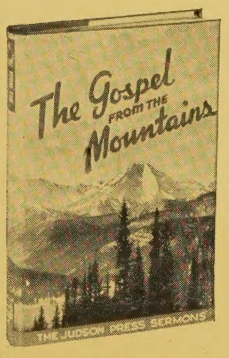

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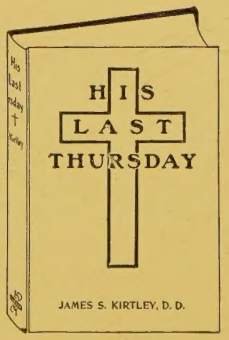

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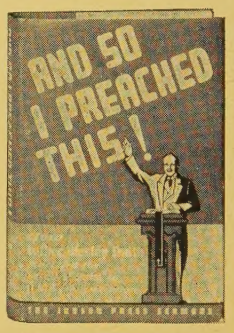

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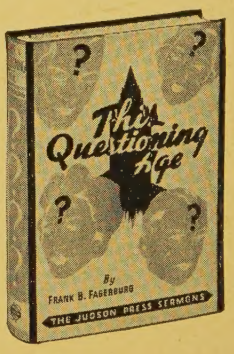

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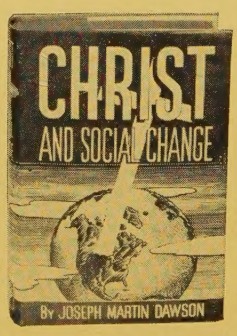

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ADULT LEADER

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Editor of ADULT LEADER

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Some Writers

IN THIS NUMBER

THOMAS S. ROY has been for the past eight years minister of the First Baptist Church of Worcester, Mass. He was previously with the First Church of Brockton, in the same state. He is by birth a Nova Scotian. After graduating at Acadia College—whose honorary D. D. he received in 1935—he studied at the Andover Newton Theological School.

O. G. HERBRECHT is director of young people's work for the Iowa Council of Christian Education. He is the author of *Facing North, The Extension Division of the Church School,* and of many published dramatizations and religious educational articles.

CORA F. SHERWOOD, who writes the "Before My Class of Women" teaching points in this issue, is the wife of the Rev. Ralph A. Sherwood, pastor of the First Baptist Church, Salem, Mass., and the mother of the Rev. Everett A. Sherwood, who has recently entered upon the pastorate of our church at Southbridge, Mass. During all the twenty years of their Salem pastorate Mrs. Sherwood has been a leader among the Baptist women of the state, especially in matters pertaining to religious education.

NEXT MONTH

JOHN SNAPE'S lesson article will apply to the Easter topic, "The Victorious Servant." Stanley I. Stuber, of Clifton Springs, N. Y., one of the best known of our Baptist writers, will contribute the third of the series on the layman in religious education, the title of his article being "Teachers Should Be Taught!" In the "Christ in the Life of the World" Series, Emory Ross will write on "Africa Is Power." This paper will have peculiar interest for Sunday school workers inasmuch as the next World Convention is to be held in that continent, in 1940, at Durban. The April issue will also contain the first of six novel and helpful "Religious Education Clinics," by the well-known Sunday school specialist and writer, F. Harvey Morse. They will embody the practical findings of a "board of strategy" promoted by several religious bodies in New York City, and of which Mr. Morse was a member.

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Editorial

Lessons Ahead

THE SECOND QUARTER, beginning April 3, will continue the studies in Mark entitled "The Gospel of Service." The third quarter will treat of "Modern Messages from Israel's Early Leaders"; from Joshua to David. The fourth quarter course is different from any series of lessons ever before planned by the International Committee: "The Ten Commandments and the Teachings of Jesus." The "Aim" reads: "To help the student interpret the Ten Commandments in the light of the teachings of Jesus, and to apply them in personal and social relationships." For those who care to look still farther ahead, we may say that the lessons January-March, 1939, treat of "The Life and Work of Peter"; April-June, "Life and Letters of Paul."

Pastor and Superintendent

THE PASTOR OF A CHURCH and the superintendent of its school are a team in a very literal sense, and should see to it that they pull together beautifully and constantly. There are few things that condition the efficiency and success of the work as does such cooperation. It is too bad for a minister to quarrel with one of his deacons, but disagreement between a minister and his Sunday school superintendent is well-nigh disastrous for their church. Likewise, it is a sorry day for a church when it gets a minister who neglects his Sunday school or a superintendent who neglects the church proper. It is hard to say which is the more discouraging sight, a minister facing homeward when the Sunday school is assembling, or a Sunday-morning church congregation lacking the superintendent.

The Same Job

THEIR WORK IS, after all, identically the same. That the church business is for the one an all-time, paid job, and for the other a part-time, gratuitous job enters very little into the matter. It follows, for one thing, that the superintendent should be an actual, active member of the church. Such a person, though indifferently qualified for the office, will probably serve better than a well-qualified outsider. A minister friend of mine in engaging a director of religious education insisted upon two things, that the candidate should reside in the church's neighborhood and that he should forthwith join its membership. Another thing that follows is that when a church selects a pastor the Sunday school superintendent should have a good deal to say about it; and, vice versa, the pastor must not have a superintendent put over on him of whom he does not approve. It should be one with whom he can work congenially, gladly.

Round Pegs in Round Holes, in Church Work

DR. RUSSELL H. CONWELL used to say that one o the problems in setting people to work in the churc is that so many want to do the thing for which the are not fitted instead of the thing for which they ar In the personnel of any church—or any organizatio for that matter—misfits will be found who very likel hinder the work and cancel the efficiency of other In a talk at the recent New York Book Fair, Doroth Brande thus defined success: *"Doing the thing yo can do best the best you can do it."*

Indispensable People

A "LEADING LADY" in one of my churches at speci gatherings was always to be found in the vestr kitchen washing dishes. She didn't do it at home, fo she had a maid. But she argued, "It is the on service for the church that I can do best." In anothe church we couldn't have gotten along without Eugen He was a giant in strength, and willing; and aroun a church there is always a lot of lifting to be don In an article that will appear in the April LEADER minister's wife tells how and why she is teaching th men's class of their church school—which is an inte esting case in point. "All members have not the sam office," says Paul. Jesus was careful not to defi "talent" in his parable. Church leaders would d well also to regard William James' principle tha usually a person is at his best doing the thing h likes to do, that "appeals" to him. Ideally the should be no "tasks" in the service of the Lord, task has the connotation "toil." We call for volu teers, we recruit, but we do not—or should not impress. The person whom the Sunday school supe intendent has to beg to take a class will scarcely mak a decent teacher—or stay on the job very long.

The Comics

IN NEARLY EVERY CONFERENCE where child-trainin is discussed the harm of "the comics" is a chief topi There is little that we can do about it by way of pro test, for the newspapers are invincible in their powe and prestige, and they will have these things. Th Christian home, however, can easily protect itse against this menace to intelligence and good breedin Some will say that when there are so many far greate bad influences to counteract why worry about thes splashes of color and third-rate wit; but the point i the oncoming generation is almost certain to have low idea of art and humor if it is brought up on suc stuff as fills these colored Sunday supplements.

The Real Harm of Them

THE MAJORITY of these offerings are innocent enough—they are simply common, cheap, "low down"—and a few are really bright and witty; but mixed in are some that treat lightly drinking, sex-irregularity and crime in general. Anyhow, it is not art, and it is not reading for the children of a godly home. Incidentally, a good substitute—perhaps anti-dote—would be our beautifully illustrated and interesting weekly *Young People*. Children and young folks who regularly have it will lose their fondness for the comics; they will see the difference!

Revising the Revised Version

THE ADULT EDITOR has repeatedly expressed his dissatisfaction with the American Standard version of the Bible, and has given his preference strongly for the King James instead. He is therefore gratified to know that a committee of American scholars have undertaken a revision of this revised Bible of 1881-1901. The work will be done under the supervision of the International Council of Religious Education, the present owners of the American Revision copyright. It will take five years. The official statement of the Council reads:

The Project Defined

"WE RECORD THE CONVICTION that there is need for a version which embodies the best results of modern scholarship as to the meaning of the Scriptures and expresses this meaning in English diction which is designed for use in public and private worship and preserves those qualities which have given to the King James version a supreme place in English literature.

"We, therefore, define the task of the American Standard Bible Committee to be that of revision of the present American Standard edition of the Bible in the light of the results of modern scholarship, this revision to be designed for use in public and private worship, and to be in the direction of the simple, classic English style of the King James version."

The Revision Committee

THE CHAIRMAN is Dean Luther A. Weigle, of the Yale Divinity School. Two men who have published translations of their own are represented, James Moffatt, of Union Seminary, and Edgar J. Goodspeed, of the University of Chicago. The other members are: Julius A. Bewer, of Union Seminary; Walter Russell Bowie, of Grace Church, New York; Henry J. Cadbury, of Harvard; George Dahl, of Yale; Frederick C. Grant, of the Seabury-Western Theological Seminary; William A. Irwin, of the University of Chicago; John R. Sampey, of the Southern Baptist Theological Seminary; Andrew Sledd, of Emory University; Willard L. Sperry, of Harvard; William R. Taylor, of the University of Toronto, and Leroy Waterman, of the University of Michigan. Of course biblical scholarship knows no denominational lines, but it will be seen that Baptists are well represented on this revision committee of thirteen by Goodspeed, Sampey and Waterman.

The Present Revised Version

IT WAS THE WORK, during the years 1870-1885, of a company of representative English and American scholars. A large number of readings favored by the Americans of the committee did not meet with the approval of their British colleagues. By common consent these readings were embodied in an appendix to the published revised Bible. But in 1901 Thomas Nelson & Sons put out an edition in which the arrangement was reversed. This is what is known as the American Standard version. It may be noted that on the older committee also Baptists were represented, and by men of high scholarship: Davies, Gotch and Angus, in England; and here in America, T. J. Conant, Howard Osgood, H. B. Hackett and A. C. Kendrick.

William Penn's Prayer for Philadelphia—1684

IT IS WELL KNOWN that for more than a century Philadelphia has been the central home of the Publication Society. Now to some of the Society's workers who reside here Philadelphia does not seem to be all that a city bearing a biblical name should be. We find not a little ungodliness here to lament, complain of and fight. Be that as it may, we have the satisfaction of knowing that our town was founded with prayer; witness this prayer, which stands, in bronze, on one of the corridor walls of the imposing, hideous city hall—where it is seen, or at least passed, by a quarter of a million people a day. It was written by Penn the very next year after his memorable treaty with the Indians, and when his Quaker colonists and the Swedes and Germans were breaking the ground and putting up their rude homes.

And thou, Philadelphia, the virgin settlement of this province, named before thou wert born, what love, what care, what service, and what travail have there been to bring thee forth and preserve thee from such as would abuse and defile thee!

Oh that thou mayst be kept from the evil that would overwhelm thee; that faithful to the God of thy mercies, in the life of righteousness, thou mayst be preserved to the end. My soul prays to God for thee, that thou mayst stand in the day of trial, that thy children may be blessed of the Lord, and thy people saved by his power.

Training Laymen to Be Teachers of Religion[1]

By Thomas Sherrard Roy, D. D., Worcester, Massachusetts

WHAT is the work of the church?" That is a question that our subject immediately suggests. And the immediate answer is, "The promotion of Christianity." This involves conversion and culture—bringing lives into the church, and their development as Christian personalities. Beyond this, promoting Christianity means making a Christian impact on the life of the community—the creation of a Christian environment—and on the life of the world through the spread of the gospel in other lands.

The work of the church, then, is evangelistic, educational, and social; work, therefore, that depends for its effectiveness on the largest measure of cooperation from the largest number of persons; making the cooperation of laymen imperative if it is to be accomplished.

The writer is not an expert in training laymen to do the work of the church. His experience of thirty years in the ministry even, gives him no license to pose as such an authority. Any success that he has had in working with men in the church, and in securing their cooperation, has been due to the application of a few common-sense—and perhaps commonplace—principles, without which there can be little success in enlisting laymen in church work.

Of course there can be no training-school, as such, for laymen in the church. Apart from the limited field of teaching in the church school there is little opportunity for the laymen to learn methods of church work, and less that they can acquire as to working materials. The church is itself the school, and whatever of training is acquired comes by experience.

Beyond all else there must be a training in the desire to work. I speak advisedly when I speak of *training* a layman's interest, rather than *awakening* that interest. The process must be a gradual one. There is little value in setting up a training course, or a program in any kind of work, if there is no interest in that work. I recall the amused contempt with which a layman told me of the efforts on the part of his minister to organize the men of their church. He had set up a plan patterned after a military organization. It was complete from generals to corporals. "So," said my informant, "we had the officers—but no army." That was an attempt to create an organization before the interest was developed that would create its own organization.

Merejkowski, in his book *The Romance of Leonardo da Vinci,* records an interesting incident in the life of the great artist. It happened that Columbus, home from one of his voyages, sent some of his calculations—geographical or astronomical, I have forgotten which—to Da Vinci for his opinion of them. The artist saw at once that they were based upon very palpable errors. Reflecting upon the question of how a man who apparently knew so little could accomplish so much, Da Vinci reached this conclusion: "A man must be a seer in order to know, but he must be blind in order to do." That is, Leonardo recognized that the great things accomplished in this world have been accomplished, not because men saw clearly, but because they felt too deeply to see clearly. Laymen are prepared for work, not when they know definitely *how it should be done,* but when they feel deeply *that it should be done.* Too much of our attempt to train laymen is as unscientific as our modern educational methods. We impose the discipline necessary to the attainment of knowledge, or skill, before we create the desire for the knowledge or skill.

The first step then is to train the interest. Every minister must devise his own technique for thi work, but in every case we mus start with an interest already estab lished. The men who have boy of their own can be most easil interested in work for boys in church, and most easily persuade to participate in it.

Sometimes there is another in terest through which a man can b captured for this kind of work For example, here is a man who i concerned about the desperat crime situation in the country One day he hears an official of th G Men make the statement tha there are no men in prison toda who were once Boy Scouts. (heard an official of Sing Sing sa that of thirty thousand men whom he had examined, not one claime that he had ever been a Bo Scout.) That man reaches th logical conclusion that the mor Boy Scouts we have, the fewe criminals we shall have. Whic means, of course, that the mor boys we have identified with char acter-building institutions, th fewer boys will go wrong. Conse quently, that man can be intereste to participate in work for boys i a church.

Men who are interested in "effi ciency"—in having things done i a business-like way, may be inter ested in the program of financia promotion, that involves, even i sporadically, the activity of a larg number of men. Men who ar greatly interested in world affair and world peace can most easily b interested in promoting the foreig missionary program, as an effectiv agency for world friendship an world peace.

In training men for church wor care must be taken not to try t induce men to engage in small, in consequential, trivial things. shall probably be told that eve small things are worth doing, an that a man who is a Christian wi not object to doing them. I hav always gone on the assumptio however, that I am not dealin

[1] The second of a series of articles on the place of the layman in present-day church work, especially in religious education.

ith angels but with human beings. refuse to ask a man to do that hich might prove an embarrass-ent to him, or be considered a ildish thing to do. A number of ars ago I revisited a Kiwanis lub to which I once belonged. uring the meeting one of the embers got up and rather sharply buked the group for their failure respond to some appeal that had en made for their cooperation. I rned to a man who had been a ader in the days when I was with e club and asked him if the mem-rs of the club were slipping. His ply was an emphatic negative. e protested that when there was ything worth while to be done, e men responded to it instantly d whole-heartedly, but that they uld not be interested in doing a t of fussy little trivial things. He pressed his own concern over the peated attempt to get them to do tle things as likely to kill the sire to do anything.

The negative habit is a bad one establish in any organization or stitution or effort. Professor verstreet in his book, *Influencing uman Behaviour,* emphasizes the portance of having people to say yes." It is nowhere more im-rtant than in the attempt to train en for the work of the church. To appeal to men, work, of natever sort, must commend elf to them as worthy of their operation. Many years ago I ard Dr. Emory W. Hunt, now esident emeritus of both Denison d Bucknell, say that the com-unity is "not a quarry out of hich we may secure the stones build a church; it is a field of rvice." The implication, as I re-ll it, is that the church should nsfer its main interest from the intenance of its life to the ser-e of the community. This is a ry illuminating distinction, and uld be kept clearly in mind. en will not get greatly interested oiling machinery. They will not rsist for long in work whose end ems to be keeping an organiza-n alive for its own sake. Our lure to secure the cooperation of n, which means failure to train em to do the work of the church, has been due to our inability to be sufficiently disinterested to pursue specific objectives, at once obviously practical and intrinsically worthy. Challenge men with tasks that are aiming at a more Christian community as the end result, a task whose character makes its own appeal, and whose urgency creates its own command, and they will respond.

Any attempt to train men to do the work of the church is pretty much doomed to failure if it is tried en masse. My own method is to select a few outstanding men, whose judgment is sound, and whose names associated with a venture is a sufficient guarantee of its worth, and try to "sell" them my "idea." I know that they will not accept it just because it is presented by the minister. I try not to take myself so seriously as to think that my "idea" is any better than that which survives their questions and their criticisms. If it does survive, and there is something in it that they consider valuable and worth the investment of their time and strength, then it is no longer my "idea," but theirs, and it is their job to carry it to gradually enlarging groups until it is well launched.

Every man has the craving to achieve in whatever he does, not necessarily that he may win the praise of his contemporaries, but that the artist in him may find satisfaction in the work for its own sake. That very human trait can be capitalized in training men to do the work of the church. But again the reminder, they must have the assurance that the work is of value in bringing in the kingdom of God; and that it has the approbation of the Master.

A PARABLE OF NEGLECT

By a "Minor" Prophet

Behold, the prophet did receive the monthly bill for electricity! It was exceedingly high, and his soul was sore troubled. He spoke unto his family after this manner: "Alas! is there any sorrow like unto my sorrow, for I must pay this bill? Look ye unto the lights henceforth, that they be not kept burning overmuch, else misfortune be your portion and mine."

Now it came to pass that not many days thence the prophet returned unto his dwelling-place from going to and fro among men, and he went to the room where there is running water to cleanse his face and hands. Behold, a light burneth in his young son's room. The prophet was angry, and hurried down to where the son was reading that portion of the daily paper most sought after by children of all ages. "Son," said the prophet, "did I not command thee? In the upper room that is thy portion of this house a light is burning. Go to thy room. Turn out the light, and repent of thy sin." Humbly and sorrowfully the son ascended the stairs. Then quickly, and without any spirit of humility, he made haste to come down, and with a grin like unto that of the avenging angel, he spake unto the prophet, "Behold in thy haste thou hast left a light burning in the bathroom." The prophet humbly and sorrowfully ascended the stairs, marveling at the ways of men. How easy it is to find fault! Did not the greatest of all the sons of men say, "Why beholdest thou the mote in thy brother's eye, and seest not the beam that is in thine own eye?"

Feeding the Hungry

(See Lesson for March 13)

By John Snape, D. D., Los Angeles, California

WHAT is believed to be a world record in transforming standing grain into edible bread has just been established by W. S. Gable, a Kansas farmer. Exactly thirty minutes elapsed between the time when the wheat was cut in the field, and when Mr. Gable took the first bite of a biscuit that was made from it. As soon as the grain was threshed it was rushed a mile and a half to a flour-mill and made into flour, and then taken to a baker who made the biscuit.

Man has to his credit many inventions and improvements since the day when first the ancients crushed into unrefined flour the grain of the hillsides, but no man has yet been able to grow a grain of wheat without God. Back of the flour is the oven, back of the oven the baker, back of the baker the miller, back of the miller the farmer, back of the farmer the field, back of the field the wheat, back of the wheat is the life, back of the life is—God.

We come to God when we pray the prayer, "Give us this day our daily bread." The place of the petition in the Model Prayer is worth noting. It comes after the petition, "Thy will be done on earth," and just before the petition, "Forgive us our debts." That is to say, it "comes between the deepest prayer of faith and the deepest prayer of penitence."

A popular and thoughtless misconception of the prayer, "Give us this day our daily bread," will use it as a prayer for superfluities. Chauncy M. Depew was once asked by a reporter how much income a man should have to live in New York. He answered, "Just a little more than he has got." That petition of the Lord's Prayer is not to be used for position and preferment, and not for commercial success; it is only to be used as a prayer for necessities.

The bread question is the great question of our day. It lies back of every war; it lies back of every depression; it lies back of every problem of our times. In normally prosperous years there are ten million persons in this country in poverty. How many there are now, nobody knows or can know. Four millions to ten millions are public paupers. Half of the families in the United States are propertyless. Two million children are bread-earners—who should be in school. Poverty in the United States is responsible for the sacrifice of a hundred thousand infant lives a year.

Christ was interested in the common things of life. Recall that experience the disciples had after the resurrection; following a night of toil on the deep; a night of fishing without success. As they came in tired and wet, and discouraged, Christ was waiting for them. And though his hands bore in them the recent print of the nails, though he was fresh from triumph over death and sin and Satan, though he realized now in the fullest sense that he was the exalted Son of God, yet there he was on the shore, doing kitchen work for men. He gathered sticks and lighted the fire and got their meal ready. Oh, the marvel and sweetness of it all!

We do not know exactly what the word translated "daily" means. It occurs nowhere else in the Greek of the New Testament. It is a coined word and all attempts to find its meaning are only guesses. It may mean "daily, or tomorrow, or sufficient, or needful or substantial." Jerome, Tertullian, Athanasius, Ambrose and Augustine all held that the bread meant was spiritual, that it means "bread for the soul."

John Spargo in his book, *The Bitter Cry of the Children,* says, "Massing the figures given from New York, Philadelphia, Buffalo and Chicago, we find that of the children examined thirty-four percent either went breakfastless to school, or got miserably poor breakfasts of bread and coffee or tea. And yet we who have every morning a breakfast of fruit, and cereal and toast, and eggs, and coffee, still smugly pray, "Give *us* this day our daily bread." Let us quit our hypocrisy and pray it as we practice it, "Give *me my* bread today and every day; and let the little children go to school without breakfast, and the poor to the poorhouse. Amen." The prayer for bread is a social prayer. The pronoun is plural. It is a missionary prayer.

The word Bethsaida means "fish village." The Lord had gone to this desert place for rest and retirement. His rest was the doing of something else—the feeding of the five thousand. The distance by land from the place where they started was about twenty miles. There was no escaping the people; they followed him. He had compassion on them—he always does—because they were as sheep not having a shepherd.

He called the attention of the disciples to their problem; the people must be fed. They put their heads together and reported the solution. It was an anti-missionary solution—"Send them away. Any plan that would send the people away is not in his plan. "Send them away," is the plan of the people; "Give ye them to eat" the plan of Jesus.

There is something more important than material bread—the bread of life. Man shall not live by bread alone. God save us from becoming too deeply engrossed in the grind for materiality.

THE BIBLE grew out of the daily living of people; we must get back into daily living. It is a light, a lamp, a guide, food for the soul, a flaming sword, a cleansing fire, but never a fetish.—*Ray M. Johnson.*

The Christian Movement in China[1]

By Chester S. Miao

Executive Secretary, National Committee for Christian Religious Education in China, Shanghai

A Mounting Wave of Evangelism

IN 1930 the National Christian Council of China launched a five-year movement to win new Christians and deepen the religious life of "old" Christians. The fact that this movement had met a real need was evidenced both by the enthusiastic response of the churches and the rapid spread of an evangelistic spirit throughout the country. Sherwood Eddy toured the country in 1931 and 1934, and conducted "Youth and Religion" campaigns. E. Stanley Jones came in 1932 and conducted evangelistic meetings among young people and adults. He was to come again for similar work in the fall of 1937. Two years ago there was organized a team of three Christian professors who, in the course of their campaign, addressed or otherwise came into contact with one hundred and fifty thousand students and youth. They summed up their impressions thus: "These young people are thirsting for a spiritual change, and are trying to find out whether Christianity can supply it."

The most significant thing in the movement is neither Eddy's campaigns nor Jones' visits, but an increasing number of independent Chinese evangelists. They know the psychology of the people and speak their language. They have often gone into places that were not accessible to Eddy and Jones, or even to those three Christian professors. But they have also created serious problems for some of them are Pentecostal in their emphasis and methods, others are stressing various modes of baptism, or small points of doctrine. There are still others who create division and dissension in the churches; or who gather "little flocks" around themselves.

It must be said, however, that many of these independent evangelists have done a great deal of good. They have put new life into dead church members; have vitalized the religious life of many congregations; they are a powerful challenge to the regular churches to be more evangelistic and to lay greater stress upon the spiritual needs of the people.

A Growing Interest in Rural Work

There has been a general awakening of interest throughout the nation in the problems of rural life and rural reconstruction. Many Chinese Christians are taking part in various forms of rural experimentation. The Christian church has an interest in rural work, since the great majority of her members are located in rural areas. There is a growing realization of the importance of adequate preparation for the rural Christian ministry. Nanking Theological Seminary is experimenting with a combined theological and agricultural course, sending the student for his third year to the Rural Leaders' Training School of the University of Nanking, and giving him a summer of practical training at the Rural Training Center maintained by the Seminary at Shunwachen, in addition to specialized courses and supervised practice in the other years. For the year 1938 the seminary has secured the expert service of Prof. Ralph A. Felton, of Drew University.

There has been a recognition of the fact that the rural Christians in China are so poor that unless a better program of organization of the village church is worked out it is impossible to employ a qualified pastor on a self-supporting basis. The most advanced and constructive thinking along this line is probably done by a group of rural Christian workers in North China. When they met in Tunghsien, Hopei, March 21 to April 3, 1935, they recommended that the village church fellowship be regarded as the center or unit of Christian service in rural areas, and that in general a village fellowship of at least fifteen baptized Christians be the minimum for definite organization as a church. They further recommended that a group of such churches, aggregating not less than three hundred members, be associated in a pastoral circuit or district, employing the full-time service of a qualified pastor and a woman worker, who should devote themselves primarily to the training and supervising of lay workers who are to carry the responsibilities in the village churches.

A National Movement for Voluntary Church Workers

There are many reasons for such a movement. The type of organization of the village church sug-

OFFERINGS

By Maud Irene Evans

Here is my money, Lord;
Not much—a dollar here and there,
And often more than I can spare;
But from your gracious hand I've had
Such wealth of love to make me glad,
How could I this small sum withhold,
If you should deed my bit of gold?
Here is my money, Lord.

Here is my service, Lord;
A prayer to breathe, a friendly hand
To one whom trouble has unmanned;
A cheery lift along the road;
A loaf to lighten hunger's load;
Some word of yours I may make clear,
A bit of praise to warm and cheer—
Here is my service, Lord.

Here is my heart, dear Lord;
A faulty, wayward heart, at best,
But one that flees to you for rest.
The money and the service, small,
But follow when the heart gives all;
The grace of life to you I owe;
Some faint return I'd make—and so
Here is my heart, dear Lord!

[1] An article on the interdenominational emphasis for 1937-1938, "Christ in the Life of the World," supplied by the International Council of Religious Education. It should be noted that this article was written when the Japano-Chinese war had scarcely begun.

gested above depends very largely upon voluntary workers. The decrease of mission appropriations and missionary personnel has forced the churches to rely more and more upon volunteers. There is also a growing recognition on the part of church and mission administrators of the importance of inspiring and teaching laymen to undertake definite tasks in Christian service. It required, however, a national conference to make it a national movement. This conference was held at Kuling, July, 1935, when more than one hundred church and mission leaders met to confer with Dr. Luther A. Weigle on the problems of China.

The National Committee for Christian Religious Education has organized a National Lay Training Committee to direct the policy and work of the whole movement, and to coordinate the studies, experiments and plans. Its membership is composed of representatives of denominational committees, regional committees, and theological schools actually carrying on lay training. Nearly one hundred persons are serving now on the regional committees. Most of them have spent two or three days a year with others in studying problems of lay training, and in many cases have done extra reading on the subject as well. More than fifty persons, most of whom are engaged in lay training, have undertaken to select or prepare material for this work. The principal method of training at the present time is through short-term institutes or weekly classes. While this is not so effective as training on the job, it is necessary as long as the pastors are not qualified.

A New Program of Religious Education

About ten years ago the Chinese Government, like many other modern governments, took a new attitude toward education. She regards education as a state affair and requires the registration of all private schools. From the standpoint of Christian schools, one of the most difficult regulations connected with registration is that governing religious education. It forbids religious education in primary schools and junior high schools, and permits only voluntary religious education in senior high schools and colleges.

It is hard to do away with old habits or customary ways of doing things. But in this case the only alternatives before the Christian schools and colleges were either to close or to comply with the government regulations. The majority of Christian schools chose the latter. Not because they were uninterested in, or disloyal to, the Christian cause, but because they believed that they could still maintain and develop the Christian character of their schools with a new program of religious education. The following are some of the obvious results after ten years of experimentation.

1. The number of students electing religious courses and participating in religious services is increasing in direct proportion to the quality of courses offered and services conducted.

2. The number of student baptisms has increased rapidly during the last few years. In 1934-1935, 119 schools reported 1,027 baptisms. In 1935-1936, 129 schools reported 2,363 baptisms. While the number of baptisms may not be the best index of the success of the new program, it shows clearly that our Christian schools are still active in their evangelistic work.

3. This new program has taught us that our Christian schools and colleges need strong Christian teachers, and the best Christian scholars as religious instructors. For the former there should be started a Christian teachers' fellowship, and a student volunteer movement for the recruiting of new teachers. For the latter we should enlist and train the best material that is available.

Implications for Christians in North America

As we review briefly some of the developments noted in the preceding paragraphs, it is clear that there is an immense opportunity and need in Christian work in China. The opportunity for forward evangelism, for developing a better organization of the village church for enlisting and training voluntary workers, and for strengthening the Christian character of church schools and colleges is not only ripe, but also unlimited. And the need is great, of prayer on the part of Christians in North America for the churches in China, as they are engaged in these difficult and complicated tasks, and of wise counseling and sympathetic guidance from North America. It is indeed true that the churches in China must work out their own salvation in all the problems mentioned above, but this does not mean that American Christians who have helped in the past should now leave the churches in China alone—to sink or swim. A wise older brother should see that these projects are carried through successfully. This is really one of the best ways of helping the churches of China toward self-support.

Yet another need is that of rethinking the task of the missionaries. A missionary is no longer to be a "jack of all trades," as in the past. That was necessary, but now China needs teachers, missionaries who can train better evangelists, coach and supervise workers in pastoral districts, give assistance in the lay training movement, teach religion effectively in colleges and train students to be effective teachers in high schools. In a word, from now on, the Christian in North America should think of missionaries as "teachers of teachers." How should this affect the training of missionaries before they are sent out?

Lastly, there is a need of expert help. The visits of men like K. L. Butterfield, J. L. Corley, and Luther A. Weigle in the past, and of Ralph A. Felton and J. Merl Davis at present have been of immense value. Just now there is a real need of strong Christian scholars to spend time in our Christian colleges and universities giving aid in religious instruction. If such help could be given by the right type of persons it would have a lasting influence on the Christian movement in China.

The Church School Can Help

By Arthur C. Kruer, St. Louis, Missouri

6, 23, 71; 39, 61; 27, 73; 40, 60!

DID you see it? These are percentages gleaned from *Burning Facts,* issued last year by the Committee on Local Church Emphasis appointed by the Northern Baptist Convention. Their most startling revelation is that forty-seven out of every hundred church members are "names only," and that of the remainder, although thirty-nine worship, serve or give regularly, yet a bare *twenty-three do all the work of the church.* Seventy-seven percent of the entire membership, in other words, do not "serve" in the local church. Is it not time now to ask whether anything is being done to remedy this situation? Surely this is not going to be another of those statistical compilations, merely to be referred to by public speakers.

When Will These Conditions Be Altered?

This state of affairs did not develop overnight. In many churches it has existed almost as long as the churches themselves have. This should not, however, be construed as indicative that it must always be thus. Something can certainly be done. The question is, When? Never, so far as one group is concerned, the non-resident members—the alarming proportion of twenty-five percent of the total membership. Most of them are using this as a convenient excuse for inactivity; with others it is groundless sentimentality. Is it Christian quietly to "drop" non-resident members? But this need not be discussed here. Another group will never be recruited for service as long as it exists—those who prefer to "be carried to the skies on flowery beds of ease." The only thing we can do for them is wait till they join the non-resident twenty-five percent, or the 14,603 who will never again be problems.

But a great number of inactive members would respond to special treatment, if such treatment were available and of sufficient duration and effectiveness. Many will respond almost immediately, others will need to be won over by a more or less lengthy process, characterized by loving-kindness, wisdom and skill. Of particular value in dealing with this group is patience and long-suffering.

The new members are another group to be considered. Unless they are taken care of as soon as they come into the church, they will inevitably perpetuate the problem. They should therefore by all means be reached at once, before they are absorbed into the already inactive constituency—for want of something definite to do.

Whose Responsibility Is It?

"What are they doing about this?" But who are "they"? That's just a convenient means too many of us have adopted for preventing responsibility from falling our way. As in everything else, if this condition is to be remedied, a specific group is going to assume the responsibility. Suppose we determine, if we can, the personnel of this group.

In the first place, to get anything done we must turn to the twenty-three percent of members already at work. When we recall that many of these are now performing tasks requiring as much time as they are in a position to give, the number is further reduced. But there are still a few who can be depended upon to accomplish something that will actually become productive.

In the second place, those who are able to assist in this enlistment program should be in a position to contact the greatest reachable number within the church membership. For every hundred members in the church, there are seventy-seven enrolled in the church school, whose average attendance is sixty-five percent. Not all of these seventy-seven, to be sure, are church members; the figures are comparative. However, in face of the fact that seventy-five to eighty-five percent of our church additions come through the church school, *here is our largest potential field.*

Therefore, beyond a question, if we are to meet the challenge presented by this survey, the most prospective medium is our teaching force, including, of course, department and other administrative officers of the school. The superintendent in the opening and closing programs, and the teachers in the class discussions and elsewhere, have a splendid opportunity to reach as large a group as anyone in the church, not excepting the pastor himself (who because of that unsavory tradition so faithfully adhered to by many of our scholars, never sees a majority of the pupils except on seasonal occasions such as Christmas and Easter, if indeed then). Unless we have a new set-up or movement of some sort, this is the force that can line up those delinquent church members for a useful and happy service in the church, in the more extended denominational program, and in the world in which they live.

How Can It Be Accomplished?

Since the teachers and superintendents are able to function to the greatest advantage, the program should first of all be educational. Much of it will essentially be "precept upon precept, line upon line, here a little, there a little." Overanxiety, or overzealousness might retard progress and diminish results.

It is imperative that teachers have as thorough a knowledge as possible of the entire church program, embracing anything in which their church is interested—perhaps other things in addition. This is in order that they may point out from time to time in the course of lessons things calculated to be informing and inspiring to those who either are, or will soon become,

church members. Lack of definite, intelligent information is responsible for much of the inactivity of church members.

"Since our last church business meeting I've counted up the number of workers needed here in our church." "Our pastor spoke the other evening of the shortage of people to greet strangers; we have capable men right here in our class." "I recently learned how some of my mission money is being spent; missionary So and So addressed a class gathering." "In our denominational press I noticed something." "Authentic figures show a large number of unchurched people in this vicinity; a number of them should be reached by members of this class." These are just a few potential excerpts from teachers' Sunday-morning presentations, at class business meetings, or in private conversation with pupils. In the course of time some at least of these things are going to take root in the minds of worth-while pupils.

Prayer for the class *as individuals,* careful contemplation of the possibilities and of pupils' talents and capacities for meeting them, careful suggestions as to what certain individuals might do or what might interest or benefit them, and many other things will suggest themselves after careful thinking and experience. No greater opportunity confronts a teacher than leading pupils out, through teaching and example, to live well-rounded Christian lives based o the principles laid down in th teaching and ministry of Jesu One given such a vision is n likely to become inert.

The vital fact to remember i dealing with inactive members o the church who belong to ou classes is that, though they a "names only" so far as their pre ent standing in the church is co cerned, they are in reality livin personalities, in many instanc prospective working material—a least with their presence, gifts an prayers—*if given the right encou agement and opportunity.* Havin a part in putting them to work wi bring a personal satisfaction know only to the active, diligent Chri tian leader.

When Is a Man "Reached"?

By O. G. Herbrecht, Des Moines, Iowa

LEST the newly popularized all-church movement for "Reaching the Unreached" become—or remain—as so many of its predecessors have, merely a hot flame of temporary enthusiasm that satisfies itself by the amount of human material it consumes in an allotted time, it might be timely to ponder that the immediate need is not for another short-lived statistical success but for a much deeper going project. All that any campaign does, this new movement should do, but in addition we hope it will provide some more permanent techniques by which the church may be equipped to deal successfully with a constant yet ever-changing situation.

It is emotionally arousing of course to know of the startling millions in America, from infants to old age, who are not being touched by the church. Negative statistics are always helpfully disturbing. The twenty percent decrease in American Sunday school attendance, as against the total gain of one million in world Sunday school members, jars us considerably. Are other nations accepting avidly what America is casting off? Is it coming true once more that the "Gentiles" are accepting what the "chosen people" spurn?

We frown disturbedly at the eighty percent loss from our youth ranks—between the ages of twelve and twenty—and at the steady oozing away of seasoned adults after years of "faithfulness" in the church, to stagnate the rest of their degenerating days without even missing the old spiritual home. We face these things, conscientiously, with a clear feeling of "something must be done about it."

Gratefully we record that something is in motion. The United Christian Advance purposes among other things to "reach the unreached." The most encouraging feature of this new movement is its inclusion of the church folk as well as the non-church. There are a lot of church members, says this movement, in "good standing" who also need reaching. They are marked by their irregularity, indifference and unwillingness to serve; by too obvious distance between their Sunday formality and their week-day reality; by their emotional conservatism in contrast to their behavioristic liberalism.

The field of the unreache therefore, is within and without th church. The poignant challenge the situation is its permanenc Just as industrially our natio always has from ten to twel million unemployed—even in pea years—so the church will alwa have her masses of the unreache The need therefore is for a pr gram procedure as permanent the condition that calls for it. must be more than an emergen project—it must be some kind glorified "perpetual motion."

The question before the eccles astical and educational house is When is a man *reached?*

1. *When his interest is arouse* Inside or outside the church, man will really stir until his inte est is awakened. While these i terests, of course, vary among m and between men and women, general there are some lines clearly defined interest: *Gro action in matters of controvers* is one. Imbued by training an experience with the conviction th "competition is the soul of trade the average adult likes the thrill controversy, whether it is a d fight, a political wrangle, or

urch split between fundamentalm and modernism.

Churches that share in the great ntroversial themes of our day—ar, Liquor, Divorce, Juvenile elinqency, the Economic Situaon—are regarded as "live" urches and become attractive to gorous men and women. The ible itself becomes a "live issue" n that basis. The writer knows e men's class that loves, at the unday session, to split anything om hairs to infinitives, in their ible study. They have warm sesons. Nobody goes to sleep. They aw new members, who also have fondness for argument, though ey may have none at all for cial living.

Interest attaches also to *group ojects.* One young married peo-e's class is drawing quite a folwing by its monthly study—not n Sundays—of techniques inolved in home making and child lucation.

Then there is also the *"life oblem" approach.* Down deep the heart of every adult is some ustration, or some mental bondge from which he seeks, eagerly d constantly, release. The church at gives practical answers of hristianity to the very practical rdens of the Christian and nonhristian human heart, has the eans for reaching the unreached.

2. *Established Confidence.* The ysician knows that beyond the tient's interest in the diagnosis the problem of establishing comete confidence in the doctor. ithout that he cannot "reach" e patient effectively. Distrust in e physician can counteract—as e psychologist knows—even the st medicine or treatment. The posite is equally true. The field religion is no exception. Somees, indeed, one wonders if the ason for much church indifferce is not at this point. People e not so sure that the program the church is vital; or that ristianity can really do all the stor and teacher claim for it. ey lack confidence. And the man tside the church is probably out the same reason. The writer ll vividly remembers the backslider who was quite impervious to persuasion. The church, he said, had "let him down" in a time of extreme need. In his hour of trouble—and grave trouble it had been—the class members had shunned him; the pastor had not called; indeed it was reported—falsely—that he had said "we don't care to have that sort of a fellow in our membership anyhow. . ."

It is not always so serious as that, but the point remains—no man is "reached" until he has complete confidence in the one or the group trying to reach him.

3. *Gripped Life.* Every man's life is controlled by his innermost urges, and when these are gripped, whether for good or evil, he is "reached."

"Man," said the writer to a tavern-keeper, "why don't you quit this hellish business? You've got a family—give your children a square deal through the church. Why. . ."

"Aw"—the man shuffled his feet for a moment—"there's good money in it—and—I—like it. . ."

Simple motivation; money and desire; liquor had reached him.

But the glass-blower was different. The crowd of men with whom he worked in a glass-factory were filthy—in life and heart. And he was like them. For a long time, even so, he came to Sunday school. Some of us were glad he came—that he was "reached." But he wasn't reached. Not until one morning he surrendered publicly to Christ—not to an ecclesiastical organization. From that moment he was a *changed* man—not only at the church, but in the factory. Profanity, vulgarity, drink, were gone. He did have a tremendous battle to fight among his cronies; but he fought and won. At the long last, he had been "reached," in the high sense of the word.

The test of this deepest reaching, however, is not only in a changed behavior; it is in a changed philosophy of life. The old philosophy and the new behavior simply will not work together, for the house divided against itself will not stand. The glass-blower accepted for himself the new philosophy. In it a deity had a part. In it a Saviour was a very real and constant companion for every day. He was anxious to "get busy," as he put it. As far as possible he wanted to restore, not only his wasted years, but make good whatever evil he had wrought. He became an ardent Bible student, a zealous evangelist among his own, an indefatigable worker in the church; a humble penitent who felt that all his remaining years could never quite be sufficient to express his gratitude, or to let him serve as he now wanted to. That is "reaching" a man.

4. *Productive Living.* The glass-blower illustrates, too, this final step in "reaching." He became not only productive, but reproductive. His zeal brought forth a whole family of enthusiasms in his church. There is a reproductive function in spiritual as well as in physical life. "I am the vine," said Jesus. The chief function of the vegetable kingdom is not to feed man, but to reproduce itself. Potential, but dormant, the spiritual life is in every individual. It only awakens and is born into action by contact with spiritual virility. Such a degree of vitality is the normal Christian's urge—or should be. Certainly, it is the highest goal of all vital existence. Life has not climbed its zenith until it reproduces itself. "By their fruits ye shall know them."

When therefore men and women whose church membership has been marked by lassitude suddenly brighten into energy, becoming active, willing to serve, attractive to others, and in turn quickening them, then indeed have they been reached. And when men and women outside the church give evidence of the same development —"fervent in spirit, serving the Lord"—forsake the old motivations; live by the new philosophy; grow visibly in the spirit as well as in the virtues of Jesus; willingly assume responsibility and carry it with increasing effectiveness; are steady, strong, happy, influential, able to win others—then they, too, have been reached.

Salvaging Christian Civilization Through the Childre

By S. J. Reid, Chicago, Illinois

IT has been stated freely and repeatedly that the United States is slowly going pagan; that the habits of the people are surely leading them away from the churches and the things of the spiritual life. Many factors combine to produce this result: little personal religion in the home; the secularization of education in the universities, colleges and public schools; the modern attitude toward all questions involving social morals; the easy conscience in regard to divorce, gambling, drinking and other social problems, even by people who are not themselves guilty of any such behavior.

We Christian people are rather proud of our church statistics as reported in the aggregate for all denominations over all the country. It might well shock our complacency if an accurate compilation of all the people, young and adult, who are not under any religious influence and show no interest in religion as a whole, could be secured. It is my considered judgment that at least fifty percent of the population come under that head, and that the number is rapidly increasing. The question arises: What will be the situation in another generation?

There never was a time in the history of our nation when the Sunday school was so much needed. If we are going to save the country from paganism, the place to begin is in the Sunday school and the time *now*. The next generation must be Christianized. It may seem a foolish thing to say that the Sunday school can win the future of this country for Jesus Christ. Nevertheless, I believe that statement to be correct.

We *must* have the children—our boys and girls. Even if parents are unresponsive to our invitation, so far as they, themselves, are concerned; they will give us the children for our Sunday schools. If we do this for Christ and the children we shall see a revival, country-wide and permanent. This is God's plan to bless America—through the children. Get them and we get God back into the hearts of the people. We can keep up with this movement nine months each year out of twelve. In other words, we can domesticate this plan and make it the major effort of our churches.

The Confessional leaders of the church in Germany who are resisting the Nazi dictatorship in their program to take control of religion make an astonishing pronouncement against the complete and systematic de-Christianizing of the next generation of the German nation which is taking place. School instruction—even religious instruction in the schools—is largely influenced by a standpoint that rejects the gospel of Jesus Christ. German youth, through the state youth organizations, are being systematically and consciously de-Christianized. Christian schools are being transformed, step by step, into schools of racial ideology. A Confessional leader made this prophecy quite recently regarding America. "Soon, within not more than ten or twenty years, you Americans will be called to face what we are going through." We do not believe America will ever be transformed into a totalitar state headed by a dictator. Dem racy is too long and too stron intrenched to be driven out of country. But we do believe t our country can be de-Christiani through our carelessness and n lect properly to give religious struction to all our children. fact, the process of accomplish that terrible condition is now p ceeding. There are many enem in this country, as elsewhere, w believe they can accomplish th evil designs much more easily the Christian conscience can be s merged and finally extinguish The churches of America can s the country from paganism and its attendant political and so evils through the children. Th is a price to be paid, a burden be carried, a campaign to be c ducted! Are we willing to do It is our challenge. Are we to fuse it? God save America! save the children!

[1] The above presents in an abbreviated form a strong and timely "Appeal to the Protestant Churches of America" that the author—who is pastor of the Tabernacle Baptist Church, Chicago—is circulating in a twelve-page pamphlet.

I USED to think God's gifts w on shelves one above the other, that the taller we grow in Chris character the more easily we sho reach them. I find now that G gifts are on shelves one beneath other, and that it is not a ques of growing taller, but of stoop lower, and that we have to down, always down, to get his gifts.—*Emma C. Fisk.*

From the Director's Desk

By Ulyss Stanford Mitchell, M. A., Th. D.

Director of Social and Adult Education

DULT EDUCATION MUST BE VITAL TO SUCCEED

VE have been saying in all our adult conferences that the ual appeal for adult attendance church and Sunday school is sound and void of a true chalge to Christian loyalty. It is fact, unchristian in that it so ten lacks the true motive of our ith.

"It is your duty to come," or, We are having a contest and ant you to help our side win," e unworthy motives. The appeal es not represent our best. An vitation to be effective must offer rsons vital assistance at the ints of their personal-social need. regard to this principle of adult terest in education, Dean Ned H. earborn, of New York Univery's Division of General Educaon, in his annual report to the ancellor predicts a new day for e adult movement—provided the w interest approach is followed. e predicts that within the next n years, fifty million adults will sharing in some form of educaon:

"The job cannot be modeled after e educational formulæ of the public hools of today, or even the colleges d universities. Adult education is not academic question, it is a vital one. "We professional educators must ush away the cobwebs of traditional actice. We must learn that full-time achers are by no means necessary in cases. We must devise new standards certification. We must cease giving ders to our students—autocracy for ce must give way to democracy. lmission requirements, assignments, ades, counseling, library work, written ork, discipline and examination must be reborn or interred. We must eatly expand our programs of social search to determine effective ways of ding the interests and needs of mogeneous adults.

"It must be remembered that adults e not under the compulsions of public hool boys and girls, or even those of llege and university students. No atndance officer will check up on adult learners. Degrees, diplomas and certificates will be no lure. Nothing but a program that meets their interests and needs will attract and hold them.

"Other motives will enlist adults, but nothing but quality of work offered will extend the enlistment period beyond the first two or three meetings. This is a new challenge to educators. The survival-of-the-fittest theory comes to life in a different guise from usual. It is put to work on a socially constructive basis instead of a destructive one.

"The school-teacher of today will find himself side by side with or giving way to the barber down the street, the woodcarver, the carpenter, the artist, the actor, the hotel chef, the physician, the merchant, the banker, the farmer and the engineer. Each has a place, provided he is competent in his field and afire with the zeal for sharing his knowledge, skill and enjoyments with others.

"Human beings don't particularly enjoy external compulsions unless they themselves enthusiastically agree to them as an outgrowth of their active participation in formulating the policies which result in a given set of requirements. One expression of that resistance is found in the way they shy away from being 'educated' later in life if the program smacks of compulsion.

"Teachers who think they can go about teaching adults as though they were boys and girls should recognize the wide-spread prevalence of this resistance, for compulsory methods will doom any program of adult learning from the very start."

Our Adult Education Division has recently issued a revised and abridged edition of the "Learning for Life" Guided Plan of Study, which sells for ten cents. The purpose of this pamphlet is to present suggestions for elective courses, and to list the best available text material. We recommend it to persons and groups interested in introducing new vitality and meaning into the adult teaching program of the church.

The Christian's Responsibility

A traveler remarked to a switchman on a railroad, "Yours must be a very responsible position." "Yes," was the reply, "but it is nothing compared to yours as a Christian."—*Earnest Worker.*

AN INTERESTING CHURCH PROJECT[1]

The First Baptist Church of Malden, Mass., has worked out an unusual memorial service for members who have passed on during the preceding year. It has come to be looked forward to as a most significant event. It is held in connection with Watch Night, or at the first prayer-meeting of the new year. *The symbolism of lighting a candle as each name is read is not that a life has ended, but that it has entered into the fullness of Light.* There is always a large attendance at these services and all present are deeply impressed. In this way the church pays loving homage to those of her membership who have entered the Life Everlasting. The program and arrangement are as follows:

1. Pastors, in gowns, represent the church.
2. A deacon, in choir-vestment minus the surplice, represents a man or boy whose name will be called.
3. A deaconess, in choir-vestment minus the surplice, represents a woman or girl whose name will be called.
4. Each deacon and deaconess provided with a candle, also a paper napkin to catch any dripping wax.
5. A round table on platform, upon which is arranged an open circle of candle-holders (low ones), the opening being toward the congregation. *The symbolism here is that all are members of the church in essence; here, seen—there, not seen.* The congregation is thus a part of the circle.
6. Large taper in center of circle, representing "The Light of Everlasting Life," and "The Light that goeth not out."
7. Pastors and pianist enter from east side. Take places. Pianist at piano, pastors at head of table facing congregation.
8. Hymn; minister announces; all sing.
9. Scripture reading, minister.
10. Message, minister. Includes explanation of symbols. Candles to be left burning because life is still active—not snuffed out.

[1] This service was originally prepared and used by Dr. W. Quay Rosselle. It has been edited by Mrs. Mabelle Venn Butler.

11. (Soft music.) Minister lights, or has lighted, center taper during No. 10.

12. Names read, one by one, by minister. As each name is read a deacon or deaconess enters from west, comes slowly to table, lights candle from taper, stands in order (open circle around table) holding lighted candle. Music is silent during reading of name. At end of list soft music concludes.

13. Prayer, minister; everybody standing. After Amen, congregation seated.

14. (Soft music.) Each deacon and deaconess, in turn, places lighted candle in holder and exits.

15. Hymn; minister announces, after No. 14 is completed. All sing.

16. At close of hymn, ministers and pianist retire, leaving candles burning until after close of service.

17. Minister enters on lower level, either to pronounce benediction or to continue as he chooses.

THE MINISTER AND THE CHURCH SCHOOL

It seems clear that in the religious-education movement of the immediate future the minister is going to hold a central and important place. . . Lay workers in the church—Sunday school superintendents, for example—have too often looked upon the school as their own affair and have not thought of their own minister as their coworker. This is being corrected. Such workers are seeking out their ministers and conferring with them as leader and guide in the total work of the church. . . More lay workers of course we must have, but at the same time the minister must see and occupy the unique position of constructive guidance that belongs to him and lies open before him.—*Editorial in "The International Journal of Religious Education."*

THE FEDERAL COUNCIL suggests that summer Sunday evenings be used for united community adventures. Few churches have satisfactory Sunday-evening services — congregations—in the summer. Why not unite in outdoor meetings, with orchestra or band, community singing, dramatic Bible-readings, and brief messages on current issues and Christian ideals.—*D. Findley Wood.*

SEEN ON CHURCH CALENDARS

How shall a retired minister, still living in the parish, be designated? We have been interested in the gracious way in which the First Baptist Church of Malden, Mass., does it. They have two such former pastors in their membership. Their names appear regularly on the calendar, and as "Pastors on Occasions."

The National Baptist Memorial Church of Washington, D. C., indicates in the worship program the points at which "the ushers will seat those who may be waiting."

The Temple Baptist Church, Albany, N. Y., has "Four times a year we sanctify a Sunday evening to the observance of the Lord's Supper." (Notice the beautiful phraseology: "we sanctify a Sunday evening.")

The First Baptist of Pueblo, Colo., prints a "Church Loyalty League" list, of "those who have definitely indicated their financial stewardship to the church." (Names, but not amounts.)

The Second Baptist Church of Troy, N. Y., enlarges one of the items of the church covenant to make the member "engage" regularly to study the Bible.

The Westfield, N. J., Baptist Church has a boxed "My Duty to My Church," with the nine specifications: to "Pray for her pastor"; to "Attend her services"; to "Practice her teachings"; to "Pray for her prosperity"; to "Give her my support"; to "Work for her success"; to "Cordially greet h members"; to "Invite others her services"; to "Talk her u not down."

The calendar of the Secon Baptist Church of Wilmingto Del., has on its front page:

"The Church Calls—
To Him who said, 'Come unto me!'
To the Holy Scriptures (2 Tim. 3: 15
To the Holy Spirit (John 16: 13).
To the life that is—hid with Christ God."

The Swarthmore, Pa., Presb terian Church admonishes: " His Name, give cordial welcome those near you in God's house."

The calendar of the First Bapti Church, Birmingham, Mich., whi of only four pages, of the usu size, is a veritable little religio newspaper, with good reading addition to the church announc ments—and some handsome illu trations!

"This church teaches the thr higher 'R's,' Reverence, Righteou ness, Responsibility."—*The Secon Baptist Church, Holyoke, Mass.*

At the end of the order of se vice, the First Baptist Church Binghamton, N. Y., prints:

"It will be observed that in our mor ing worship the first hymn is one praise, prayer or penitence; the seco is appropriate to the theme of the se mon; the last is a climax to the sermo By prayer, song or Scripture we e deavor to give expression to the vario moods of the soul and elements of wo ship, and at the same time synthesi them into a harmonious whole."

"The Ministry of Music" the way the First Bapti Church of Lincoln, Neb., ca tions the list of those who ha this part in their services.

The First Methodist Chur of Germantown, Philadelph prints the title of each hyn and musical selection.

The First Baptist Churc Mount Vernon, N. Y., admo ishes, at the top of the Ord of Service, "A reverent silen before the service begins!"

Installation Services, First Baptist Church, Eugene, Oregon

COMMUNISM VERSUS RELIGION

It is sometimes said that communism is not necessarily irreligious. Perhaps not as a principle, but in practice—and as practiced in Soviet Russia—it certainly is, according to two of its great proponents. Lunatscharskij, Commissar of Education of the Soviet Republic, writes:

We hate Christians. Even the best of them must be regarded as our worst enemies. They preach love to one's neighbor and pity, which is contrary to our principles. Christian love is a hindrance to the development of the revolution. Down with love for one's neighbor. What we want is hatred. We must know how to hate, for only at this price can we conquer the universe. We have done with the kings of the earth; let us now deal with the kings of the skies. All religions are poison. They intoxicate and deaden the mind, the will, and the conscience. A fight to the death must be declared upon religion. Our task is to destroy all kinds of religion, all kinds of morality.

Early in 1937, Stalin, the Russian dictator, issued the following manifesto:

We regard religion as one of the greatest enemies of Communism and Sovietism. The fight will be carried on further and with great energy. We want no compromise with the religious world; for the religious aims and our aims are fundamentally hostile to each other. For the moment we will change our fighting tactics against the church. During the past twenty years (nearly) we have used every sort of force in our fight against religion. That period is at an end. The new period will witness a spiritual fight against religion. This fight will call for even greater efforts than violence. Above all we shall need a large number of highly trained and cultured propagandists. When this second period shall be closed, then the third and last period will be entered upon, in which religion in the Soviet Union will exist only as a historical memory. This, in short, is the goal set for our party, for the godless, for the Young Communists, and for the Soviet Government.

FELLOWSHIP WITH CHRIST AT CHURCH

How? Enter church reverently, for you are keeping rendezvous with God. Breathe a silent prayer as you are seated. Say to yourself, "Christ is here—the living Christ. I feel his presence." Imagine him there with you. Sense him as you sing the hymns. Listen to him in the Scripture. Hear him speak in the sermon. Feel him in the warmth of fellowship with other aspiring souls. *Think God and you will find him.* Try it!—*Benjamin L. Du Val.*

SELECT SCHOOL, SUNDAY SCHOOL

We hear sometimes of a juvenile delinquent "who, investigation showed, was a regular member of such-and-such church." What we do not hear is that the child had been in the Sunday school for a short time only. The parent who enters his youngster in the church school early and sees that the habit of being present every Sunday is developed has done more, in my opinion, than the one who selects the most exclusive school in the neighborhood for his offspring but gives no thought to his morals and character, feeling that they will take care of themselves. They will —but not in the way he anticipates. *Helen L. Linn, in "The New York Times."*

THE need of the hour is more education based on the plain teachings of Jesus.—*Roger Babson.*

THIS THEY REMEMBERED

He was a famous preacher returning to a little mission field where he had served as a student pastor years before. Then he was unknown, just beginning his career; now he was a minister of one of the great churches, going back for an anniversary with the people of the small town.

A few recalled him—only a family or two—the most had removed to other places, or were resting in the cemetery. And the home that remembered him best could not recall a single text he had used or anything he had said! But this they remembered:

They lived on a farm eight or nine miles from the student's boarding-place. The good wife was wearied almost beyond endurance, for her husband was very sick that summer. And the young man would ride his bicycle out there about every other night and make the wife go to bed while he turned nurse for the night.

That's what they remembered all the years!—*The Baptist New Mexican.*

Is MY personal testimony before the class and at prayer-meetings a sort of camouflaged egotism? Am I downright humble and sincere?

ESTABLISHED

There is an old story of a deacon whose Christian life had stagnated, and who yet sturdily maintained the dignity of his Christian standing and experience. "Yes, brethren," was the testimony, "I'm not making much progress, but I'm established." One day in the spring when the frost was coming out of the ground the deacon set off to town with a heavy load and became mired. He did his best to get out, but his horses and wagon were stuck. A neighbor coming by stopped to help him but could not forbear first a cheerful shaft. "Well, deacon," said he, "I see you are not making much progress, but you are established." It is better to get on a bit.—*Selected.*

Recent Books

Order All Books from The American Baptist Publication Society

AN INTRODUCTION TO THE NEW TESTAMENT. By Edgar J. Goodspeed. The University of Chicago Press. 1937. 361 pages. Price, $2.50.

Like all Doctor Goodspeed's writing, this Introduction is readable—and challenging, at least to those who hold the conventional views. The New Testament, as Doctor Goodspeed sees it, is "the literary precipitate deposited by the Christian movement when it impinged upon the Greek World." In so saying he would leave no room for "Aramaic originals" for our present Greek Gospels, as argued by Torrey, of Yale. Goodspeed maintains that the Greek-speaking world was a world in which books were published and circulated. Epochal for the Christian movement were the collecting and publishing of the scattered letters of the apostle Paul. Some of the early New Testament books were written in ignorance of Paul's letters, but the later ones give unmistakable evidences of acquaintance with them. Ephesians was the introduction to this collection of Pauline letters. It is not a church letter, but an encyclical, and may have been written by the person who collected Paul's letters. Each of the New Testament books is treated under three heads: Occasion, Contents, and Problems. Typography and binding deserve special commendation.

LET'S GO! A Sequel to *Whither Christian Youth!* Compiled and edited by Richard Hoiland. The Judson Press. 1937. 92 pages. Price, 30 cents.

The idea of promoting a series of youth conferences was initiated in the summer and fall of 1935 by Dr. James H. Franklin, then president of the Northern Baptist Convention. A summary of the findings that grew out of these conferences was published and widely circulated under the title *Whither Christian Youth!* At the St. Louis Convention in 1936 it was agreed to continue the plan for at least one more year. This booklet does not include everything that was said in the twenty conferences held throughout the territory of the Northern Convention during this second year, nor does it purport to reflect the unanimous thinking of fifteen thousand Baptist young people who were in attendance at these conferences. It is a compilation of a great number of things which were agreed upon at one or more of the twenty meetings, and its purpose is to provide local groups with a variety of program suggestions from which to select according to their particular needs, interests and capacity. It should prove invaluable to those working with young people who are eager to keep abreast of their interests and purposes. Chapter headings are: "Personal Religious Living," "The Church," "Preparation for Marriage and Home Life," "The Liquor Problem," "Building a Christian Economic Order," "World Missions," and "World Peace."

LITERATURE AND THE CHRISTIAN LIFE. By C. A. Bowen. Cokesbury Press. 1937. 128 pages. Price, 35 cents.

The author is secretary of the editorial department of the General Board of Christian Education of the Methodist Episcopal Church, South. Out of his wide experience and intimate knowledge he is able to interpret clearly and convincingly the aims embodied in the graded lesson materials being published by the larger denominations. He shows that these lessons are biblical in the truest and largest sense, and that they meet the actual needs of the pupils in a better way than the uniform lessons can do. There are interesting sections on the history of lesson helps, the place of the story-papers, and the use of pictures. This book could be studied with profit by all who are responsible for the selection of curricular materials.

THE PHANTOM CODE. By Truman Northup. W. A. Wilde Company. 1937. 294 pages. Price, $2.00.

These tales of mystery and adventure are an outgrowth of Mr. Northup's experiences as a government agent, first as a teacher in the schools for Eskimos, and later as a superintendent of the reindeer herds and ranges. Sgt. Andrew Black works for the welfare of the Eskimos. His plans are opposed by unscrupulous exploiters of the natural resources. In the battle of wits between Andy and his Eskimo friends on one side, and outlaws on the other, the contest occasionally reaches the point where lives are threatened. Intelligent, courageous action discovers hide-outs, "breaks" the enemies' code, and establishes the peaceful rule of the government for the welfare of the natives.

FOOTSTEPS IN A PARISH. By John Timothy Stone. W. A. Wilde Company, Boston. 1937. 98 pages. Price, $1.00.

The author gives a sincere and appreciative picture of the character and work of his predecessor, Dr. Maltbie Davenport Babcock, in the Brown Memorial Church of Baltimore. It is warm, personal, making real the personality of this great pastor. The book contains much of inspirational value to the minister.

THE STUDY OF THE BIBLE. By Ernest Cadman Colwell. The University of Chicago Press. 1937. 186 pages. Price, $2.00.

It is not the purpose of this book to give the reader factual data, rather it seeks to prepare him to do his own studying of the Scriptures. Orientation is important, if the Bible student is to escape confusion; a knowledge of how

ne Bible came to be, of its transmission nd translation, is essential, if he is to scape quackery and fanaticism. The hapters dealing with the interpretation f the Bible are timely and stimulating. Extensive and well classified bibliographies indicate ways in which the arnest student may continue his studies ith profit. Especially commendable is ne author's ability to make his chapters s interesting as they are scholarly.

I Hear America Singing: An Anthology of Folk Poetry. Collected y Ruth A. Barnes. Illustrated by Robert Lawson. Foreword by Carl Van Doren. John C. Winston Company. 1937. 46 pages. Price, $2.00.

Every heart that responds to the folk oetry of America (and what heart does ot?) will rejoice in this big, richly llustrated and finely printed book. Here re ballads and songs that men have ung as they worked—sailors, boatmen, owhands; and marching songs, humorous songs, and deeply religious Negro spirituals. Folk poetry touches something in life that is deep and abiding. There were, as Carl Van Doren reminds us, "poets and listeners long before here were printers and readers."

Rebel Religion. By P. C. Plowright. Round Table Press, Inc. 195 pages. Price, $2.00.

The author is a pastor in London and a student of the social trends of Christianity. This volume is rather a radical statement of the situation. It declares that the Christian church has been slow to effect cures of our social ills, and as a result Communists, Fascists and Socialists are seeking to do it wholly as a matter of man to man, without the great motive of our relationship to God. Thus the church's enemies are on the one hand deriding its feeble attacks, and on the other hand promoting schemes that are utterly non-Christian and ungodly. The editorial committee of the Religious Book Club has selected *Rebel Religion* as a book-of-the-month.

Broken Guns. By Eleanor Holston Brainard. Friendship Press, New York. 120 pages. Price, cloth, $1.00; paper, 50 cents.

A book on world peace definitely planned and written for children and their leaders. It is largely in story form and presents in simple language such topics as, "Why We Have Wars"; "Do We Need Armies?"; "A Better Way than Fighting"; "Nations Working Together." It should be of value to leaders who wish material for teaching world friendship and peace.

Ali Lives in Iran. By Caroline Singer and Cyrus LeRoy Baldridge. Holiday House, New York. 1937. 71 pages. Price, $1.75.

A story of the boys and girls of Persia. It emphasizes the need for friendliness between people of differing nationalities and religions. It is the sort of book which not only acquaints children with life in another land, but also creates in them a feeling of friendliness with the children of that land.

Ship East—Ship West. By Elizabeth Miller Lobingier. Friendship Press. New York. 1937. 87 pages. Price, cloth, $1.00; paper, 50 cents.

In this little book Mrs. Lobingier has included a variety of peace and world friendship stories, written in a style that will appeal to both primary and junior children. The familiar "Christ of the Andes" story is here, as well as less familiar material about our friendliness with our neighbor Canada. An excellent story suggesting what our flag should mean to all people. Leaders of children will find this book helpful in planning world friendship and peace lessons.

My Pillow Book. By Alice Hegan Rice. D. Appleton-Century Company. 112 pages. Price, $1.25.

A book of devotions, comments and quotations by one who from her early childhood has lived an earnest Christian life and found constant strength and comfort in the exercise of her faith. Thirty-one short chapters on such subjects as prayer, spiritual healing, rational religion, hints to the lonely, and little secrets of a happy life. A book to tuck under the pillow during illness, to carry in a traveling-bag, or slip into the hand of a friend who is in trouble.

Horace Bushnell and Religious Education. By A. J. Wm. Myers. Manthorne & Burack. 183 pages. Price, $2.00.

Specialists in religious education have long recognized the significance of Horace Bushnell for their discipline, but the general public have rarely thought of him in this connection, rather as a great theologian—accused of heresy—and preacher. Professor Myers (of the Hartford Seminary) has performed a useful and called-for service in putting out this volume. Bushnell's *Christian Training*, published in 1847, was prophetic and revolutionary. His thesis, "The child is to grow up a Christian, and never know himself as being otherwise," has been called the Magna Carta of the religious training of children according to the present prevalent conception of what such training should be. Our author quotes Weigle, of Yale: "The modern movement for the better religious education of children owes more to Horace Bushnell, doubtless, than to any other one man." This Doctor Myers has elaborately set forth in one of his most valuable chapters, "Bushnell and Religious Education Today." It is a book that Sunday school teachers will do well to read. It is an admirable introduction to the history of modern religious education.

Humor Old and New

Sunday School Teacher. "And what happened to Lot's wife when she looked back?"

Small Girl. "The man in the motor-car gave her a lift."

Insurance Man. "You want your office-furniture insured against theft?"

Manager. "Yes, all except the clock. Everybody watches that."

Mrs. Newrich. "Who painted this picture?"

Dealer. "It's a lithograph."

Mrs. Newrich. "Of course—I ought to have recognized his style."

Hubby. "What are we having for dinner?"

Wife. "Sponge-cake, dear. I sponged the eggs from Mrs. Jones, the flour from Mrs. Brown, and the milk from Mrs. Smith."

Kind Gentleman (to small newspaper boy). "Don't you feel cold, sonny?"

Boy. "Oh no, sir. Selling papers keeps up the circulation."

Braxton. "Speaking about baseball, I've got a baseball dog."

Jasper. "What makes you call him a baseball dog?"

Braxton. "Because he wears a muzzle, catches flies, chases fowls, and beats it for home when he sees the catcher coming."

The furious diner bellowed to the waiter: "What's the matter with you, man? I began with fish and now you've brought me soup. Surely you know that soup comes first."

"Yes, sir, quite, sir," said the waiter in a whisper, "but between ourselves, sir, the fish couldn't wait any longer."

Someone has paraphrased the "Psalm of Life":

"In the world's broad field of battle
In the bivouac of life
We find the average layman
Represented by his wife."

Lesson Topics for April

April 3. Serving Other Races. Mark 7:24-37.

April 10. Finding Ourselves in Service. Mark 8:27-38.

April 17. The Victorious Servant (Easter). Acts 2:22-36.

April 24. Receiving Vision for Service. Mark 9:2-10.

International Sunday School Lessons

(Improved Uniform Series)

First Quarter, 1938: The Gospel of Service; According to Mark

AIM. To lead the student to appreciate how Jesus in his life and teachings emphasized service to all men; to help the student to devote his life to the task of building a new world in accordance with the ideals of our Lord.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permission.

LESSON 10. MARCH 6

SERVING WITH WHAT WE HAVE

Mark 6: 1-13

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Romans 12: 3-8

KEY VERSE: Such as I have give I thee.—Acts 3: 6

1 And he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.

A Bible Message for Every Day

Monday. Serving with Power. Mark 6: 1-6. The same power that the Father gave him, the Son, he will give us —in measure. But with us, also, it will sometimes be ineffectual (vs. 5).

Tuesday. Serving Without Money. Mark 6: 7-13. It is doubtful if there is any Christian service that is not motivated; and usually the motives are not sordid—it may be the pull of the Christian ideal, the lure of the nobility of working with Him. The highest motive is, of course, love and the pure joy of pleasing Him.

Wednesday. "There Is a Lad Here." John 6: 5-14. If there hadn't been a multitude of small boys standing around in the world's history, that history would be very different. Remember, too, that "the child is father of the man."

Thursday. "What Is that in Thine Hand?" Exod. 4: 1-5. In attempts to win people to Christ—how clumsy and ineffectual we are when we use other tools (methods, words, prayers) than our own!

Friday. Serving with Our Talents. Matt. 25: 14-23. When they tried to silence Joan of Arc with, "But, Jeanne, you're only a young peasant girl," she replied with the apostle's word, "God hath chosen the weak things of the world to confound the mighty."

Saturday. A Humble Servant Rewarded. 1 Kings 3: 5-14. We have our doubts of the man who "knows it all." To trust to one's own judgment of "good and bad" (vs. 9) is dangerous; we must seek from God the "understanding heart."

Sunday. Acceptable Service. Rom. 12: 3-8. Seek to discover your peculiar gift, in Christian service. By its exercise, and not by trying to use some other man's gift, will you best serve Christ.

At the Threshold of the Lesson

No matter how many theological problems it raises, we are compelled to think of God as often hampered, if not helpless, as he tries to bless men. Jesus' amazement here at Capernaum that his own townsmen spurned his help, and his lament over Jerusalem, "How often would I . . . and ye would not!" (Matt. 23: 37) but echo a sigh of the God Father's heart that we hear all through the Old Testament.

How are the helpfulness and saving grace of Christ limited? Not by any higher spiritual power, good or evil, and not by the matter and forces of the material universe, but only by lack of faith. So unbelief is always getting in the way between the blessing of God and the need of men; it makes the divine Son of God, endowed with all power, a mere Galilean prophet.

Notice how undaunted Jesus was. He had just had that setback at Nazareth: distrust of him was seriously interfering with his ministry; notwithstanding, he courageously goes to work and plans for the evangelization of Galilee on a greater scale than ever before. Besides the Master himself there would now be six teams at work; and Galilee must have been stirred, for it is a small province, only twenty-six miles across.

The Lesson Before Us

I. Back Home. Mark 6: 1-6

Jesus does not seem to have returned to Nazareth many times after he entered upon his active ministry. Yet the home was still there ("here with us," vs. 3). It is always an eventful and happy day for a young man who has just entered the Christian ministry when he preaches for the first time in his home town and old church. Kinsfolk, neighbors and old friends flock out to hear him, interested to see if he is "making good." Alas! for Jesus it was an ordeal, an unhappy experience.

He was still welcome in the syna

gogue. The excommunication will have occurred at a later date (Luke 4: 28, 29). The synagogue worship was informal, much like a modern prayer-meeting. After the Scripture lesson for the day had been read, anyone was free to discuss it, in an exposition or homily. It would be presumptuous, however, for a person to do this who was not reputed "learned" in the sacred writings.

They couldn't help being impressed by what he said ("astonished," "what wisdom is this?" vs. 2); but that didn't make any difference, he was just "the carpenter." So far as they knew he had always been too busy working in the shop of Joseph, and on the buildings that were going up all over Galilee in the Hellenistic Syrian New Deal, to have any time for schooling as a rabbi. Notice that Mark—the oldest record—plainly calls Jesus "the carpenter." It has been supposed that later, in the light of his full divinity, the church hesitated thus to designate Him; so Matthew has "the carpenter's son" (13:55). "Son of Mary" will either indicate that Joseph was now dead, or be a reminder of Jesus' marvelous nativity.

This James (vs. 3) **was afterward head of the Jerusalem church** (Acts 12:17; 15:13; Gal. 2:9, 12). After James the brother of John was slain (Acts 12:2) he, James the Just, seems to have been counted as one of the Twelve. He is the author of the Epistle of James. Joses is merely another form of Joseph. Juda is the author of the Epistle of Jude. These brothers were married (1 Cor. 9:5) and the church historian Eusebius mentions Jude's grandsons. There must have been several sisters, as Matthew has "all," but they drop out of sight; while the brothers, at first unbelievers (John 7:5) afterward became missionaries.

"Home talent often despised," is Mrs. Montgomery's caption for this paragraph. Jesus quotes a general truth, perhaps expressed in a proverb current in his day. It is a truth that can be in part explained; jealousy perhaps enters in; but how cruel, what an awful mockery, in this instance—he made everlastingly glorious that name Nazareth—the name of his home-town, that turned him down! "Do good to them which despitefully use you."

Was it an object-lesson to the disciples? If unbelief at Nazareth limited Jesus' own ability to do there any mighty work, they should not be surprised if sometimes it interfered with their ministries. Sledd thinks of the incident as the obverse of the story of the healing of the woman with an issue of blood, just recorded (5:25-34), where great faith met his great power.

II. The Twelve Sent Out. Mark 6:7-13

We have learned in an earlier chapter (3:13, 14) **that he chose the Twelve** (1) that they might be with him, for instruction and inspiration (so that they would be prepared to carry on his ministry after he had gone away), and (2) that he might send them forth to preach. The first of these ends having in part been attained, he now turns to the second.

Jesus' directions are interesting. The point is, they were setting out on a spiritual mission which should bear none of the marks of a worldly enterprise—such as the people, even some of the Twelve, were expecting. No great show of baggage! The gospel has always been most effective in its simplicity. The old grandmother in Auerbach's novel says, "Hang yourself to nothing, then you can fly."

Faith was to be the chief equipment and reliance of the Twelve; and they were to apply it to such simple matters as dress, food and money. This modest mode of life would, moreover, enable them to get close to the common people. They were to waste no time in elaborate preparations, not to encumber themselves with luggage; for "the King's business requires haste." Jesus' instructions here need never be applied by us of the modern world in strict literalness; today, maybe, he would make them different; but they convey a wholesome and always needed lesson.

The two-by-two arrangement has always approved itself as a wise one in Christian work. We think of Paul and Barnabas. It makes for courage, effectiveness, and joy in the task. Two heads are better than one, and two weak hearts combine into a strong one.

They were not to stay over-long in a place, and not to waste their time accommodating themselves (vs. 10), hunting around for better quarters than they at first secured. To do that would create unpleasantness among the people. Jesus sanctions and encourages hospitality. The laborer is worthy of his hire, of his "keep." Thus Christianity found its way into many homes; and some of these homes became home churches (Rom. 16:5; 1 Cor. 16:19).

Oil (vs. 13), **because of its healing properties, would be a useful adjunct to faith;** like the spittle in John 9:6. Only here, in the Gospels, is anointing with oil referred to.

However pleading, ingratiating, Jesus' attitude toward the world he longed to win to himself and his Father's love, he ever manifests and teaches a noble self-respect. Constantly going out of his way, and more than half-way, there comes a time when he knows that it is better to "shake off the dust" against an individual, or a household, or a community. He would have his disciples maintain a like spirit. The attitude would be a warning, impressively, calling one last time, "Repent!" Incidentally, if we read the Gospel story aright, this was Galilee's "last call."

Practical Questions for Class Discussion

¶ Does our lesson imply that a Christian can be most successful in soul-winning with strangers?

¶ Would not this contradict the principle, begin at home, "beginning at Jerusalem"?

¶ Is "Familiarity breeds contempt" false philosophy? Should it?

¶ Consider instances where you yourself have been unable to help or comfort people because they didn't trust in you, because you couldn't win their confidence.

¶ To what extent should a modern Christian minister or missionary regard Jesus' instructions in verses 8 and 9, reasonably interpreted?

¶ Does not the teaching of verse 11 conflict with the doctrine of the infinite patience of God, and Christ's "seventy times seven"? (Matt. 18:22.)

¶ What kinds of Christian work, should you say, can a person do best alone, and what in association with a fellow worker?

Notes and Comments

The carpenter. This is the only place where Jesus is thus described. In other passages he is referred to as the "carpenter's son." Every Jew had to learn a trade. Jesus would naturally learn the one followed by Joseph, who ran a carpenter's shop in their home town, Nazareth.

"Unbelief and contempt drive Christ out of the heart, as they did out of 'his own country.' Faith seems to put the almighty power of God into the hands of men, whereas unbelief appears to tie up even the hands of the Almighty. A man, generally speaking, can do but little good among his relatives, because it is difficult for them to look with the eyes of faith upon one whom they have been accustomed to behold with the eyes of the flesh."—*Pasquier Quesnel.*

"They were to have a staff to show that they were travelers and not sol- they have been accustomed to behold with the eyes of the flesh."—*Pasquier Quesnel.*

He sent them to preach by couples. But why were they thus coupled? Some will say, they were sent by twos, first, to be able to justify the Gospel they were to preach; for it is written in the Law, that "the testimony of two is true": next, to signify they were to preach unto two (the Jew and the Gentile); out of two (the Law and the Gospel); for the love of two (God and our neighbor); to save two (the body and soul); and so, lastly, to join the great two (heaven and earth, God and man) together. But certainly, the chief cause of sending them in couples is that they might have the mutual help and comfort of one another's fellowship. —*Augustine.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

SERVING WITH WHAT WE HAVE

Familiarity with the "popular (?)" music of the day is not one of my accomplishments. In fact I have no ambition in that direction. There are too many other things to incite my contempt and scorn. My ears picked up this snatch on the radio while I was "stationing" around to find either entertainment or instruction:

"Are you in favor of happiness?"
"Yes, Yes!"
"Are you in favor of grief and woe?"
"No, No!"

Devotees of ephemeral lyrics may detect inaccuracy in the quotation, but the idea is there. For the moment I regret that I do not know the balance of the song, because I assume that there follows a suggested prescription to serve an eviction notice on grief and woe and coax in happiness as a tenant. It is my guess that the ideals of that song (maybe I had better go in for popular music so that I can talk about it more intelligently) will cause the Christian to say, "Is my face red?"

Now you and I both admit that happiness is much sought. We are so constituted that acts of kindness are reflex in their influence. The Catholic church carries this idea to the point of insuring both contemporary and eternal blessing for the exercise of benevolence. The Christian prescription for behavior is imbedded in service. The welfare of others should be our solicitude. From our own experience we know that we find genuine joy in serving.

Opportunities for service, along with intellectual, emotional and material equipment for rendering service, run a long scale in variation among us humans. Two danger-spots appear: 1. If I had plenty of money and abundant leisure, I would do so and so. 2. Because I cannot do much, I am excused from doing anything.

The drift of this lesson teaching is that we are called upon to serve with what we have. Nobody is going to hold us responsible for serving with what we do not have—the mere suggestion is absurd. Jesus sent his disciples out in twos. No traveling-bag, no lunch-box, no pin-money. Jesus did give them power over foul spirits. They had contact with divine power. This last is what we need in our desire and effort to serve.

Only a few evenings ago, I sat next to a member of the Columbus City Council at a community dinner, attended by one thousand citizens. There had been a municipal election the day before. A special measure had failed to pass. The councilman said to me: "I dare say half of these splendid people right here in this meeting failed to go to the polls yesterday, though probably each and every one of them was in favor of the defeated measure." It seems to be true that the duty of citizenship is often neglected.

Is there any reason why Christians should not be eager and continuous students of governmental problems in the effort to find the right course and give legitimate support thereto? It is easy to conclude that "all politicians are alike," and to say that "it is six of one and half a dozen of the other"—and let government go to the dogs. What this country needs sadly is a baptism of that kind of patriotism—with righteous motivation—which inspires all citizens to do all possible in turning our governmental actions in the right direction. In this respect the individual does not have much to give and so he gives nothing. That is bad. Can we not make contact with divine power here?

Hear this: Just the day before I am writing this, I sat at lunch in the Faculty Club of Ohio State University with the superintendent of schools of a North Dakota city. The conversation turned to gambling. "In our country club," he said, "the net returns from six slot machines installed in the club-house are sufficient to pay all the fees and service in connection with watering all the greens of our golf course. I am a member of the governing board of our church (Presbyterian). I told this at a meeting. One member suggested seriously that three or four slot machines be placed in the basement of the church as an easy way of getting money for their hard-pressed treasury." The superintendent of schools added that of course the heinous suggestion was not followed.

As I view that situation, contact with divine power involves a closer and more immediate relation between God's work and the money of the members, rather than an outrageous method of trying to get something for nothing by a scheme outlawed in morals and decency.

A student (he is the exception on any campus) cut some leaves from a valuable reference volume, using a razor blade. He carried the leaves to his room. It required too much effort for him to go to the library evenings to get his material. The search for knowledge found vicious expression. He gave what he had. He had a sharp razor blade and dull morals!

If Christians put into practice half the ideals they latently possess, the results would be twice as good as necessary to make a decent world.

John Dewey, the distinguished pedagogist of Columbia University, remarks that character is made up out of the next steps we take, and not out of the high ideals we dream about.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

SERVING WITH WHAT WE HAVE

In times when elaborate equipment is considered necessary for even the simplest tasks, it is refreshing to look back and see how Jesus not only managed to live the simple life himself but also taught others to do likewise.

Poor but powerful. Jesus, by his instructions to the Twelve, made it plain at the start that preaching and teaching do not require a great amount of equipment. The elaborate preparations made for modern preaching and evangelistic campaigns contrast strangely with the simple outfit of these twelve men. Ah, but they had *power,* authority. With no extra food, money or clothes, they did have something more important than material things to give to those who were in need. A young man was urged to become a tither. He said he had only enough to meet his modest needs and even sometimes it was hard to keep out of debt. It seemed to him that he had nothing to give. He had misunderstood the principle of giving. Money is not the only thing people have to give. Robert P. Anderson says that, "We have kindness and the ability to help people. Give these things. They are perhaps of more value even than money. Give a kind word, an encouraging word, to some disheartened soul. Give hospitality. Give friendship. Many who are money-poor are rich in these other things." Perhaps Jesus deliberately planned to teach by his example in dealing with these early evangelist-medical-preachers whom he sent out, that money and goods were not the most important things people have to give. Many people are poor because they have not developed the spirit of giving. These twelve men were sent out to serve with what they had naturally, and with what Jesus had specially endowed them with for the purpose, power to heal the sick and cast out demons.

Disregard opposition. Jesus had just experienced in his own country the disbelief of his former friends and neighbors. He told these twelve men that there would be places where they would not be accepted, and what to do when they came to those places. Move elsewhere. They could move on, but not move out. In other words, they were to keep on their service regardless of opposition. Lack of confidence of friends and neighbors and family is no excuse for quitting.

Serve without trying to better our own condition. One important order Jesus gave to his first missionaries was that they were not to go from house to house to try to find a better place to stay. That is we are to think more of helping others than trying to secure a superior place for ourselves. It is said that when the New Jersey Baptist Convention was organized there were fifty-

five churches in the state. Of these, "Fifteen were comparatively strong; fifteen were barely able to get along; fifteen at least were dying." Did the leaders say, "We are so poor and inefficient we cannot do anything?" They did not. Rather they said: "Let us get together and organize a missionary convention. Let us raise money and send missionaries throughout the state. Let the strong help the weak and so fulfil the law of Christ." After five years, during which time they had organized many new churches and built many church buildings they were able to report that "Instead of being rendered weaker by our exertions or growing poorer by our expenditures, we have been able to contribute for foreign and domestic missions $10 for every $1 given for those purposes before, and with greater ease than the $1 was then given."

No sense of superiority. A layman recently said that one of the things the pew did not like to see in the preacher was an air of professionalism. One historian says that "apostolic poverty" was a new thing in Judaism. Jesus tried to instil in the minds of his early disciples that they were to be brothers, and act in a brotherly way. Rev. William Lawrence, formerly Episcopal bishop of Massachusetts, said a year ago that members of Christian churches do not realize what is behind the tragedy of Russia and Spain (doubtless today he would add, Japan and China). Doctor Lawrence asserts that these calamities are due to a worldly spirit in the church, to a decline of the feeling of brotherhood and the failure to care for the welfare of the people. Two or three generations ago men used to emphasize the spirit of meekness more than they do today. Certainly the true Christian finds no place in his service for any "better than thou" feeling.

"Shake off the dust." Do not carry into a new task old grudges or slights. If you cannot win the good will of people, you need not carry away their dirt. Keep your mind as well as your feet clean.

The Lesson Illustrated

Susanna G. Fisher

A Bad Symptom

And they were offended at him (Mark 6:3).

"Only a starved soul sees the worst side of life. If we find ourselves constantly noting the unworthiness of people we meet, we may well take alarm—not over their condition, but over our own. We need to remember that 'the ability to recognize nobleness in others indicates a measure of nobleness in oneself'; and if there seems to be very little nobleness in the world, it is a bad symptom of our own condition."

Jimmy Doubted

He marveled because of their unbelief (Mark 6:6).

"No, young Thompson isn't working with me now. Hasn't been for several weeks," said the carpenter. Then he laughed—a tolerant, good-natured, middle-aged laugh—over the follies of cocksure youth.

"Jimmy Thompson is a fine boy," he conceded generously. "An all-right youngster in a good many ways. But I couldn't make a carpenter of him in a hundred years, the way things were going while he worked with me. I've trained quite a lot of 'em too in my time. But they were boys who were willing to take my word for the way things ought to be done. Not Jimmy. He doubted my ways and my wisdom at every turn and every operation. So we agreed to disagree at last, and he left me. I'm sorry, not exactly for myself."

I wonder if that isn't the way we act with the Lord, all too often? You know there was a place and a people of whom it is written, "He did not many mighty works there because of their unbelief." I think he is willing to do a lot more mighty works for us than we are always ready to receive; because, in our poor little finite minds and hearts we have a mean, sneaking idea that we know best! We are not ready for his leading, his teaching, and so it is withheld—or wasted if given to us.—*Onward.*

LESSON 11. MARCH 13

PROVIDING FOR THE NEEDS OF ALL

Mark 6: 30-44. (Parallels in Matt. 14: 13-21; Luke 9: 10-17; John 6: 1-14)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 35: 1, 2, 5-10

KEY VERSE: Give ye them to eat.—Mark 6: 37

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

A Bible Message for Every Day

Monday. Feeding the Hungry. Mark 6:30-44. It is God breaking out his life, in his Son, to the spiritually hungry and spiritually starving of the ages.

Tuesday. God Wants the Hungry Fed. Isa. 58:1-9. "A certain man made a great supper" (Luke 14:16) is not just a parable; it is a picture that Jesus in imagination saw of what his Father was doing, through him, for men.

Wednesday. The Hungry Fed and Taught. John 21:1-15. How thoughtful, and practical, the Master always was! The empty stomach doesn't help a man see Jesus, no matter what asceticism says; and Jesus doesn't put those questions to Peter until they have eaten.

Thursday. Feeding the Enemy. Rom. 12:10-21. It is difficult to brush or scrape off animosity; the easiest way is to melt it away, with the fire of kindness.

Friday. Bread for the Hungry Soul. John 6:41-51. Bread is proverbially the staff of life. On Jesus we assur-

edly can lean. Bread is claimed to possess all the essentials of a complete diet—"Thou, O Christ, art all I want!"

Saturday. No More Hunger! Rev. 7:9-17. The poem says that "the gift without the giver is bare." Christ is both Gift and Giver; and when we are wholly and everlastingly with him—"hunger no more!"

Sunday. Life Abounding. Isa. 35: 1, 2, 5-10. The most important and precious feature of this vision-prophecy is that there is "a way"; a path for us to and into this rich life of the Kingdom. Then when Christ came he said, "I am that Way!"

At the Threshold of the Lesson

Jesus' fame and popularity in Galilee were now at their height. Then too, the mission of the Twelve (6:7-13) had helped greatly to increase the gospel's vogue there in the north country. Herod began to worry about it (6:14). In and out of Capernaum they were followed about by great crowds, curious, interested, begging for healing from their manifold ills. Jesus and his party couldn't even get a minute to eat and drink.

Realizing how greatly they and he needed rest, Jesus leads them across the lake, to Bethsaida, and then down south of that town somewhere. It was their usual vacation ground. But it wasn't so easy now to get away from those enthusiastic crowds, which join Jesus on the eastern lakeside, together with many people from the villages over there. We think of Mark's saying when Jesus was up in Phœnicia: "He could not be hid."

The Lesson Before Us

I. Compassion Outbids Weariness Vss. 31-34

We never begrudge the wearied minister his summer vacation, or blame the hard-worked physician for occasionally running away from his patients. It would have been no more than human of Jesus to retreat farther back into the unsettled country. I think that the disciples suggested that. He didn't do it, however.

When we looked into those eager faces and realized their need, "he had compassion on them," it says; "his heart was touched at the sight of them" (Goodspeed) "and he proceeded to teach them at length." We can imagine that however tired he was this was the rest and relaxation that Jesus preferred; while as for his hunger: "My meat is to do the will of him that sent me, and to accomplish his work" (John 4:34).

The thought of how shepherdless they were may have been suggested by the way in which they flocked to him, a—to many of them at least—new and strange leader. Sometimes he had watched a lot of sheep on a Galilean hillside pressing back and forth, anxious and confused, searching for the shepherd they had somehow missed.

Down at Jerusalem the hierarchy were holding the people to tradition and the law, but up here in the north religion was in flux, unsettled; all sorts of strange beliefs were being offered by Greek-Roman influences. And yet the people were seekers, spiritually, and spiritually hungry. Their religious distress and confusion sorely touched the heart of Jesus. He is always the compassionate Jesus; especially compassionate of spiritual destitution and need.

This compassion of Jesus concerns itself also with common physical needs. Indeed, his sympathy is very wide; it stretches itself out over the entire life of man. At the beginning of his ministry he came to the aid of his mother and her friends at the wedding, and at the close of that ministry we see him getting breakfast for his hungry fishermen disciples.

II. The Disciples' Compassion (?). Vss. 35, 36

The Twelve display a very common and very human sentiment. These folks are tired and hungry; let's tell them to scatter through the countryside and find themselves food and lodging (Luke has "and lodge"). The disciples had compassion—but the kind that spares self and shifts the responsibility and obligation of the need back upon the needy one—or off on someone else. A compassion altogether different from Jesus', therefore.

III. A Challenge and a Test. Vs. 37

Jesus' "Give ye them to eat" is a challenge and a test, for the Twelve. They have faith in him, but how much? Enough to remove mountains? A little while before they had been boasting to him of the wonders they had been able to perform through his power while on their mission (6:30). Now let them put forth that power again, extravagantly, by feeding the great company—out of nothing. They failed utterly to rise to the test; just as they did in the case of the demoniac boy at the foot of the Mount of Transfiguration. We can imagine the Master exclaiming here also, "O ye of little faith!"

Then he goes and does it himself—as so many, many times he must. We like to think of Jesus as forever doing things for our and the world's blessing. Yes; but he is also forever saying to his disciples, "Give ye them to eat!" You do it!

IV. "Is He Joking?" Vs. 37

The retort of the Twelve, verse 37, is sarcastic. Is he joking? A sum twenty times more than Judas carries in the bag would be insufficient. Two hundred denarii (that is the word used) would be about $34. Jesus knows, and it is something that every follower of his should learn, that his faith and power enable one to stretch a few coins and shinplasters over an immense quantity of purchases, figuratively speaking. It must provoke our Lord to hear us continually talking about our limited resources.

V. The Miracle Meal. Vss. 38-44

The simple picturesqueness of Mark's style stands forth beautifully in this paragraph. Plainly we see the great company reclining—not sitting—in orderly ranks—order is heaven's first law—on the fresh green grass of springtime. By his inquiry, verse 38, Jesus apparently would contrast the few loaves that they had with the $34 worth that the Twelve said wouldn't give each one a bite. Again he insists that they shall do their part in the wonder-deed. He gives to us, that we may give to men. It is his way.

Grace before meals finds here its most impressive warrant. No one need ever go away from Christ unsatisfied (vs. 42). Finally, there is the little incidental reminder that because the divine lavishness is not wasteful, neither should we be (vs. 43).

The Christian church has always seen in this miracle an impressive illustration of the helpful, comforting, encouraging truth that its Lord is ever taking man's little and making it great; man's insufficiency, limited capacities, circumscribed opportunities, faltering faith—and breaking them out to the world in a service that is splendidly sufficient.

Practical Questions for Class Discussion

¶ Is it right for a person to sacrifice himself to duty, keep on with some greatly needed service, and not take a vacation, when he knows that his health will thus be endangered?

¶ Why do not Christians make larger use of the ordinary gifts and opportunities they possess—if they really have faith in Christ's power and willingness to magnify what they have and can do?

¶ One might read an economic lesson from this incident. The whole company were fed, share and share alike.

¶ It is simple fare that the Divine Victualer provides; bread, the staff of life, and the most innocent of all meats, flesh of unsentient animals.

¶ Notice that while Jesus manipulated the necessary food, he insisted that the Twelve should carry it to the hungry multitude.

¶ To what extent are you sustained, in trying times, by the thought that the compassionate Jesus feels sorry for you?

¶ What illustrations from Christian history can you give of the truth embodied in this miracle of the feeding?

Notes and Comments

This is the only miracle recorded in all of the four Gospels.

"The longest bread-line in the world is the line of the hungry-hearted. And there is absolutely nothing that can satisfy hunger of the soul except Jesus Christ."—*Frank M. Goodchild.*

He could as well have multiplied the loaves whole; why would he rather do it in the breaking? Was it to teach us that in the distribution of our goods we should expect this blessing, not in their entireness and reservation? —*Bishop Hall.*

"They (the disciples) **left out the Lord.** They counted their five loaves, and there the reckoning ended. All effective enterprise begins in the knowledge of our limitations. It is a good thing to recognize our weakness. It is a better thing to recognize the strength of the Lord. It is the best thing to link our weakness to the Lord's strength." —*J. H. Jowett.*

"**Break thou** the bread of life,
Dear Lord, to me,
As thou didst break the loaves
Beside the sea."

—*Mary A. Lathbury.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

FEEDING THE HUNGRY

In his recent book, *The Folklore of Capitalism,* Doctor Arnold points out that judgment of present day economic problems is based on concepts with meaning applicable to the day of their origin. "Private property" had a meaning in early New England, for example, that cannot rightly be held and applied to the term today, because social conditions are altogether different now from then. It is a played-out concept, unless the term is baptized in the twentieth-century stream of human events. When this is done, we find it necessary, if we are logical, to revise either our vocabulary or our definitions. Using the same terms, you and I may be really talking about different things.

Stuart Chase, in the November *Harper's,* has a very significant article on "The Tyranny of Words." Words, terms, phrases, concepts may actually be a deterrent to progress. Idealism, patriotism, progress, and so forth—what they mean to you may be quite a different affair from what they mean to me. Language is lame and crippled. It is incompetent to run along with thought.

Edna Ferber said on the radio one night not long ago, "Suddenly we know that the day of the pioneer is over, for America is settled." Yet many of us Americans are supposing glibly enough that what was socially desirable for the early settler, facing opportunities in undeveloped land and by independently individual struggle, is good for the citizen of this day with its highly enmeshed civilization. So-and-so hewed his way out of the forest, let his descendants likewise hew their way to self-support.

In *Drums Along the Mohawk* Walter D. Edmonds tells of Gilbert Martin and Magdalene Borst. They were married July 10, 1776. They started from Deerfield Settlement to their new home: "His place seemed so far away—it would take two days to go to—it was more than thirty miles."

Does all this have anything to do with feeding the hungry? Yes—very much to do with it. How so? Because "hunger" is a meaningless word unless we interpret it in terms of present day standards of living. We would and should like to see "the poor" make the effort to keep their houses clean, to keep their children neat. Often critics say, "It doesn't cost anything to wash clothes and scrub the kitchen floor." Ah, but it does cost something to do just those things. If the choice lies between a bar of soap and a towel and a scrub-brush, and a couple loaves of bread and a peck of potatoes, what shall the choice be?

If we consider it proper to teach cleanliness, hygiene, and dietetics in our public schools, we must meet the implications of such teaching when translated into the language of wage scales and good housing. If we teach the social values of recreation, we must stand ready to provide opportunities for wholesome recreation. If we teach love, good-will and brotherhood in our churches and Bible schools, and encourage other people to practice the same, it stands to reason that we must practice it ourselves.

Because Jesus met the existing emergency by organizing his disciples into a corps of waiters to pass out food provided by his bounteous hand, and then sent the people away, does it mean that we as Christians have done our full duty when we give a "hand-out" to some hungry families, and wish (if indeed we do not so order) that they would be considerate enough to get out of our sight, so that we may forget them—out of sight, out of mind? A thousand times no!

This is November the ninth as I am writing. Community Chests are organizing campaigns for funds. On a national scale, the "Mobilization for Human Needs" is calling to the attention of the American public its duties and opportunities. I attended a big pre-campaign meeting of the Community Fund in Columbus, Ohio, only a few nights ago. Listen to the startling words spoken by the Rev. Mr. Nelson (I have forgotten his initials), an Episcopalian clergyman from Cincinnati:

"The Community Fund is not a call to feed the starving, to take care of the down-and-out, to lift people from abject misery; it is a call to provide decent opportunities for drab lives, to put cheer and inspiration into the souls of tired mothers, to inspire courage and determination in the lives of discouraged men, to make it easy for little children to romp and play in safety, to place the clean before the eyes of our youth as objectives in life."

Those are not his exact words, but they definitely are his ideas. It is axiomatic in America today that we must feed those who are hungry. It is a matter of common sense to admit that if a man cannot get a job, he cannot support his family. Strikes, collective bargaining, shiftlessness, exploitation, low wages, good wages—all these are factors in the situation. "Hunger" is a tremendous word in the year 1938.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

FEEDING THE HUNGRY

The *Book of Remembrance* tells of a little girl in a city mission who wanted to learn the Nineteenth Psalm. She said she had a Bible at home. When she returned the following Sunday the child complained that her Bible was different. It had "New Treatment" on the back and the top of the pages read "Street Matthew," "Street Mark," "Street Luke," and "Street John." The teacher explained that St. also meant Saint and the child accepted it. When the missionary thought it over she decided that the little girl was far wiser than she knew. The New Testament is a "New Treatment" and the gospels are streets in the way of the Christian life.

In these gospel streets of Matthew, Mark, Luke and John we find this miracle of feeding the five thousand; the only miracle thus honored. Why this distinction? Among many important teachings we note the following:

1. Those who give people what they want in a material way are popular. To be sure there are embarrassments connected with such popularity but there are always enough people looking for something for nothing to get a large following. Jesus did not like such reasons for following him. He took measures at once to stop those who came obviously for material benefits. From now on the gospel streets are not lined with so many people. Many turn back. Church workers see the same spirit reflected today. Both mission and regular church schools always have their largest

numbers on the list just before Thanksgiving and Christmas.

2. The happy boy. The men grumbled at the challenge Jesus put to them but we have no intimation that this boy raised any objection to having his lunch used. Perhaps he came from a large family and was used to sharing. A pastor sat by the bedside of a dying woman who had been greatly blessed in her life with about all that life has to offer. She was asked what had made her the happiest. Instead of saying it was husband or home or children or position she replied "To love." She found her greatest happiness in giving. That is why I believe this boy was happy that day. He must have been a more manly boy after that because love—giving—enlarges people. Hoarding, saving for ourselves, makes us shrink. The natural man does not want to give. He wants to receive. One reason why really reborn men are happy is because when the Spirit of Christ comes into their lives it changes them from receivers into givers.

3. Interrupted plans may be great opportunities. The plans of Jesus for a rest period for the Twelve and himself were rudely frustrated by this great crowd of people. It may have been the natural petulance of tired men who urged Jesus to send them back to their homes. Sometimes our nerves get frayed with the demands of those in need. But notice that the Master has more sympathy for hungry people than for tired workers. Can you imagine Salvation Army people stopping their plans for Thanksgiving and Christmas baskets just because they are tired? Let us remember the patient kindliness of Jesus in the interruption of his plans the next time the claims of somebody's immediate need obliges us to give up, for the time being, something we planned to do for ourselves.

4. YOU help them. To Jesus bread was always a type of something that would satisfy something that was a deeper hunger than physical. In imagination let us replace these five thousand with a modern crowd. What are Christian teachers and preachers going to feed them? If they try to feed them only what the boy had, it will not be enough. They must receive something from the Master himself. What are we going to do to help people in the grip of alcohol or morphine? What are we going to tell those with mental worries which are even worse than many bodily sicknesses? We can do nothing unless we use some power above ourselves. In connection with helping others, Doctor Fosdick warns against substituting well-wishing for doing. It is easier to feel kindly toward others than to get going on something to help them. "A large part of true religion is fulfilled when a man takes himself deliberately in hand and walks himself up to tasks undone, concerning which he has long been wishing well. Sign that check; write that letter; pay that call; seek that interview; bear that testimony; accept that office; assume that responsibility—such crisp imperatives are indispensable, if well-wishing is not to prove the ruin of a serviceable life."[1]

The Lesson Illustrated

Susanna G. Fisher

Industries Taught

He said unto them, Give ye them to eat (Mark 6:37).

On the mission field, as everywhere else, Christianity has to do with men who work. In some lands, notably in India, the missionaries have had to train their converts up into new forms of self-support. Rejected from their old relationships because they have become Christians, these natives have to be taught other industries. Thus it is that in India especially there are a great many industrial missions, some of which are almost self-supporting. The lace-making of Armenia, China, India, Japan, and Korea—immense industries, which now support tens of thousands of persons—was taught to the natives by missionaries.—*Dr. W. T. Ellis.*

Our Responsibility

He . . . gave them to his disciples to set before them (Mark 6:41).

During a season of revival, a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed: "O Lord, touch him with thy finger; touch him with thy finger, Lord!" The petition was repeated with great earnestness, when something said to him: "Thou art the finger of God. Hast thou ever touched thy neighbor? Hast thou ever spoken a single word to him on the question of salvation? Go thou, and touch that man, and thy prayer shall be answered." It was a voice from the throne. God's servant arose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet he had uttered not a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as "the weather," "the latest news," "politics," "trade," etc. His first duty as a Christian had been left undone. "As we therefore, have opportunity, let us do good unto all men."—*Scriptural Anecdotes.*

Resting with Him

Come ye yourselves apart into a desert place, and rest awhile (Mark 6:31).

What an invitation! Come apart to rest with the Master. He still invites men and they respond. And what a difference it makes in their lives. How subtle, but how marked, the difference between the tone and the atmosphere of a man who is accustomed to being alone with Jesus during a part of each twenty four hours, and the tone and atmosphere of a man who has no intimate and direct contact with him!—*Noble.*

[1] "The Meaning of Service," Harry Emerson Fosdick, page 118.

As a Mother

And Jesus . . . was moved with compassion (Mark 6:34).

You have wondered, perhaps, how a mother can take such infinite trouble with a poor, helpless babe, and find so much happiness in pouring out her life for its every need. Ask her the secret and she will say, "It is my child." This may help us to understand the infinite meaning of our Father's love.—*A. F. Simpson.*

To Be Noted

R. F. Y. P.

The disciples, sent out by our Lord to spread the gospel of the Kingdom in various towns, having returned from this missionary journey, tell him of their trials and triumphs.

Now through the miraculous object lesson here they and Christian workers through all succeeding ages are taught that as they go forth to any ministry they must depend upon him, Christ, for strength; for spiritual strength. He is the source of such power, for fruitful service. The lesson—he supplies the means and methods, when we are willing to serve.

Note first, *the gift brought to Jesus.* It was apparently small, but enough acceptable and useful to the Master. "Bring them to me"—the loaves, the fishes, the boy! The boy's name is not mentioned, but that does not matter; he has immortalized himself; the world has been talking about him ever since! The food which was scarcely enough for a single person was sufficient for a multitude when multiplied by the power and blessing of Christ. It's just the same with our gifts and graces, if we will only bring them to Christ Jesus.

Note secondly, *the Master's thanks.* Prayer before meals was with him not only habit and rule, but also a joyful privilege and practice. It is something that may not be absent from any Christian home.

Note thirdly, *the disciples' service.* While it was Jesus who multiplied the food, the Twelve shared in the feeding of the multitude. The Master really let them participate in the miracle. In almost every wonderful act of his, God let men share. It was, too, a rich lesson for future service: scanty supplies, plus Christ, plus his disciples—much!

Note fourthly, *the abundant supply.* Enough and to spare. And a lesson in thrift, in the saving of fragments—"that nothing be lost." Some hungry straggler may yet come along. Always have something ready!

LESSON 12. MARCH 20

HOW TEMPERANCE AFFECTS HEALTH

Mark 6: 53-56; Judg. 13: 12-14; 1 Cor. 3: 16, 17; Rom. 12: 1, 2

[This lesson written by Ulyss S. Mitchell, M. A., Th. D.]

Devotional Reading for the Opening Service: 1 John 2: 12-17

KEY VERSE: Now therefore beware, I pray thee, and drink no wine nor strong drink and eat not any unclean thing.—Judg. 13: 4

Mark 6: 53-56

53 And when they had passed over, hey came into the land of Gennesaret, nd drew to the shore.

54 And when they were come out of he ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about n beds those that were sick, where they ieard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid he sick in the streets, and besought him hat they might touch if it were but the border of his garment: and as many as ouched him were made whole.

Judges 13: 12-14

12 And Manoah said, Now let thy words come to pass. How shall we order he child, and how shall we do unto him?

13 And the angel of the Lord said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her observe.

1 Corinthians 3: 16, 17

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Romans 12: 1, 2

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

A Bible Message for Every Day

Monday. Christianity and Health. Mark 6: 53-56. The healing power of Jesus is available to all who call upon him, believing. He heals body, mind and soul.

Tuesday. Prenatal Influences. Judg. 13: 8-14. Self-denial is a law of Christian parenthood. We cannot escape the responsibility of child welfare.

Wednesday. The Body Belongs to God. 1 Cor. 6: 12-20. Even our bodies belong to God. To misuse them is to profane our Maker.

Thursday. The Body Sacramental. Rom. 12: 1, 2. The body, consecrated to holiness, is a sacred offering to the service of God. Only the clean and pure are worthy.

Friday. Misused Energies. 1 Cor. 10: 1-13. Misuse of our energies brings misery and regret. Our follies may fool ourselves, but not God.

Saturday. Discipline of the Body. 1 Cor. 9: 24-27. We cannot be our best spiritually until we are at our best physically. The body as the temple is to be in order!

Sunday. The Overcoming Life. 1 John 2: 12-17. Our strength dedicated to righteousness can overcome entrenched evil.

At the Threshold of the Lesson

In a previous lesson, on liquor abstinence, we studied the moral toll of the drink habit upon individuals and the life of the nation; how it undermines the character of persons, and in turn endangers such social institutions as the home, church, and state. The use of liquor breaks down the moral fiber, resulting in vice, crime, disease and poverty.

Notwithstanding the strong convictions that most of us have regarding the moral wrong of drink, there are those who defend the right to use it, and are nettled because the church insists on total abstinence as a condition of good standing.

Perhaps the church has erred in waging its battle too exclusively on moral grounds (narrowly interpreted) to the neglect of other practical reasons why we cannot condone the traffic. We must not forget that today we are interdependent persons in a machine and power age, where a clear brain and strong body are essential to the common safety and welfare. The lesson before us presents the physical harm of intoxicants.

The Lesson Before Us

It is sometimes necessary to tell a child to do or not to do a certain thing without attempting plausible explanation, because children are not capable of understanding the real harm involved. This may be partially true in God's relationship to his children; but in the case of abstinence from intoxicants we are today surrounded with unrefutable facts which prove beyond all question that the physical, mental and nervous structure is harmed. Therefore, the command of the Lord to the wife of Manoah is easy to understand: *"Now therefore beware, I pray thee, and drink no wine nor strong drink"* (Judg. 13: 4).

I. Strong Drink Condemned

In some instances it is difficult to know the original meaning of the word used in reference to wines, whether the sweet, unfermented juices, or the fermented. However, the preponderance of the references which are unmistakably clear leaves little doubt in regard to the Scripture's teaching. God has, through all time, strongly condemned the use of intoxicants. *Cf. Rom. 12: 1, 12; 13: 12-14; 14: 7, 15-17; 1 Cor. 6: 9-11; Gal. 5: 16-24; Prov. 23: 29-32; Mark 12: 28. Intoxicants are condemned as morally wrong, physically and mentally destructive, and breeders of vice, crime and poverty.*

II. Effects Upon the Body

Intoxicants do produce moral deterioration, resulting in crime and poverty, because of their harmful effects upon the human system. If there were not harmful reactions it would not necessarily be morally wrong. Again, unbiased scientific research tells us that liquors undermine, wreck and ruin.

Every trustworthy insurance company in America rejects the applications of habitual drinkers because of the increased health risk. They would not decline the additional revenue (amounting to between twenty and thirty percent of their total business) if intoxicants were not detrimental to good health, and contributors to early death. A comparison of these insurance rejections may indicate the rapid consumption increase of liquor in America since Repeal.

The Northwestern National Life Insurance Company, with over $100,000,000 of insurance in force, made comparative studies of the years ending March 31, 1932, and March 31, 1935. Here is what they found: That rejections of applications for insurance because of heavy alcoholic indulgence had increased steadily.

Age	1932	1935	Percent of Increase
Under 30.	11.9 per 100	29.7 per 100	149
30 to 45 .	30.9 per 100	31.9 per 100	3
Over 45 .	11.6 per 100	10.2 per 100	12
All ages .	17.6 per 100	22.0 per 100	25

In the spring of 1936 it was found that 44.9 out of each 100 between thirty and

forty-five accepted applicants are moderate or occasional drinkers. This compares with 22.2 percent in 1932. In other words, the number of applicants confessing occasional or moderate drinking increased 110 percent from 1932 to 1936. Applications rejected because of heavy drinking increased 28.3 percent in the same period.

Results from Drinking

As proof of the violent effects this increased consumption is having, we need but to look at the overcrowded Keeley Institutes and hospitals. Reports from the Bellevue Hospital, New York, cite the following admission figures for acute alcoholism:

1934	7,649
1935	9,139
1936	12,378

Dr. Emil Bogen, recognized medical authority, gives the following reactions from alcoholic content in the blood stream:

1/10 of 1%—Breath odor, careless, fluent.
2/10 of 1%—Flushed, clumsy, boisterous.
3/10 of 1%—Staggering, incoordination, confused.
4/10 of 1%—Unintelligible, helpless, stuporous.
Over 4/10 of 1%—Unconscious, paralyzed, life endangered.

Child mortality is materially increased by drinking mothers. Research by Dr. C. F. Hodge, of Clark University, substantiated by similar research by the noted Dr. R. Demme, of Zurich, Switzerland, showed only 17.4 and 17.5 percent respectively of birth from hard-drinking mothers as normal. Tests carried on in England indicated 88 percent higher mortality rate of infants before the second year among children of drinking mothers than among non-drinking mothers. Dr. W. C. Sullivan says: "The high rate of still births and abortions proves that the detrimental effects of alcoholism in the mothers must be in large measure due to a direct influence on the germ-cells and on the developing embryo."

Samson's Health Safeguarded

As a competent physician today would admonish a caring woman who has come to seek advice for the welfare of her unborn children, so does the Lord command this good woman in reply to her question. She asked, *"What shall be the proper care of this child, and how shall we do unto him?"* And the angel of God replied in the form of a command, *"Now therefore beware, I pray thee, and drink no wine nor strong drink"* (vs. 4). The husband, doubting, also went unto the Angel and asked the same question, and again the answer came as before. Twice repeated, emphasized, commanded in the interests of the child to be conceived and born.

The order of the Nazarites enforced total abstinence from strong drink. The predicated child was to be a Nazarite (*separated, and dedicated unto God*). Therefore the mother, herself, for the sake of her promised child was also to be subjected to the law of the Nazarites. This law of the Nazarite sect was in recognition of the evil effects of intoxicants. The citations in the above paragraphs are only to substantiate in our day the truth so well known to Jehovah and his followers from the beginning.

III. Alcohol Habit a Disease. Mark 6: 53-56

As any deadly germ may lay hold upon the body and claim its victim, so alcohol breaks down resistance and produces a habit as deadly as a germ disease. Those poor unfortunates who are afflicted with this breakdown of the will-power and behavior-controls are to be regarded, not with scorn, but with the same pity as one suffering from any other disease. Jesus taught us how to despise the evil, but love its victim back to life.

Once the power of drink has laid hold of a person, a superhuman power is needed to break that hold. Here is where the Christian can do his work of reclamation while at the same time working to destroy the liquor traffic. We can help the victim to find a new and vital contact with God. The manner of our sympathy and loving helpfulness will do much to interpret to him a caring Father. This is the medicine that cures permanently. "Love worketh no ill to his neighbor: love therefore is the fulfilment of the law" (Rom. 13: 10).

IV. Our Bodies—Spiritual Temples Rom. 12: 1, 2; 1 Cor. 6: 12-20

Jesus drove from the Temple those who were profaning the true intent of worship and sacrifice. He likewise commands us to put away food, drink or habit that desecrates the body. For the body, we are taught, is a "temple of the living God."

Any indulgence that weakens bodily health and efficiency is irreligious and immoral. The Christian must beware lest, seeing the splinter (of drunkenness) in his brother's eye, he fail to see the beam in his own—overeating, excessive coffee or tea habit, irregular hours with attendant loss of sleep, spasms of temper. There seems to be one difference, however, in the comparison; in the matter of food and nourishing drink we are to practise moderation, whereas the liquor moderation is so extremely hard to follow that total abstinence seems the better part of wisdom.

> "Temperance means, first, moderation in healthful indulgence, and, secondly, abstinence from things dangerous, as the use of intoxicating wines."—*Xenophon, 300 B. C.*

V. How to Avoid the Habit

Aside from social pressure there is little or no temptation for one to take his first drink of liquor. The best way to avoid developing the habit is never to start. Why court danger by tampering with a habit-forming drug?

The Christian should understand clearly the position of the church on this matter, and should feel no embarrassment when declining the social cocktail. No apology is necessary. In fact, if apologies are in order, the hostess who offers alcoholics to a Christian should be the one to make them.

VI. Northern Baptist Pronouncements

"Resolved, That our churches reaffirm their historic stand against the beverage alcohol traffic, and reinstitute scientific temperance education; and that our members individually pledge themselves anew to total abstinence. Furthermore, be it

"Resolved, That we begin again the fight for local option, and State and national prohibition."

VII. A Condition of Membership

Every person in joining a Baptist church is required to subscribe to the Church Covenant, as a rule of conduct. Therein it explicitly stated: "We promise to abstain from the sale and use of intoxicating drink as a beverage. . ."

Practical Questions for Class Discussion

¶ Granting that the members of the class are of the same mind regarding the evils of liquor, how can we bring those outside the church to a like position?

¶ Should a Baptist church disciplin members who violate the church pledge, "to abstain from the sale and use of intoxicating drink as a beverage"?

¶ Should we exercise discipline as freely with other violations of the Covenant?

¶ What ought to constitute the program of the Northern Baptist Convention in fighting the liquor traffic? (Classes are invited to formulate these suggestions and forward to the writer.)

They Say

Buddha (550 B. C.): Drink not liquor that intoxicate and disturb the reason.

Chaucer (1340): Character and shame depart when wine comes in.

Shakespeare (1600): O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil!

Abraham Lincoln (1842): Liquor might have defenders, but no defense. Whether or not the world would be vastly benefitted by a total and final banishment from it of all intoxicating drinks, seems to me not an open question.

Teachers' Helps

In the Men's Class

Harold L. Hanson, Claremont, N. H.

Alcoholic Drinks Destroy the Body

Prof. Irving Fisher of Yale University declares, "The fundamental truth is the psychological fact that alcohol is a narcotic poison. A poison has no place in the human insides." Alcoholic drink is a habit-forming depressant, and not a stimulant. Dr. J. H. Kellogg, of the Battle Creek Sanitarium, says: "Alcohol never, under any condition, increases the vital energy of the body, but on the contrary, decreases it in a marked and uniform manner through its poisonous influence upon the living cells." Dr. Howard Kelly, of Johns Hopkins University, says: "There is no disease in the world for which alcohol is a cure. It does undeniably cause thousands of cases of diseases."

Alcoholic Drinks Ruin the Mind

It was once supposed that the use of intoxicants stimulated brilliance and keenness of mental action. A century ago surgeons took a drink before performing a serious operation to steady their nerves. So did the orator before making a speech, and even the preacher before delivering his sermon. No intelligent man today seeks the assistance of an intoxicant in high-grade mental work. Alcohol befuddles the mind and beclouds the judgment. Under the influence of alcohol the mouth utters foolish and perverse things. Tests have proved that workmen who habitually use intoxicating liquor do less and poorer work than that performed by sober workers. What happens to automobile drivers who have taken a drink of alcoholic liquor, and to their innocent victims, lurid newspaper headlines daily tell us.

Alcoholic Drinks Pervert the Soul

Liquor arouses the beast in man. It stimulates sensuality rather than spirituality. It destroys reverence. In the midst of a great banquet Belshazzar, inflamed with wine, ordered the sacred vessels removed from the Temple at Jerusalem to be brought in, and from these vessels, dedicated to the service of Jehovah, the king and his guests guzzled wine and praised their gods. During the progress of the drunken carousal Belshazzar saw the handwriting on the wall and learned of his own speedy destruction and the division of his kingdom. Intoxicants let loose the unholy things.

Alcoholic Drinks Injure Society

Revenue derived from the sale or manufacture of alcoholic drinks is more than offset by the increased cost in social destruction. Alcohol impoverishes and disrupts homes. It fills almshouses, hospitals, and jails. It corrupts politics. It endangers life. Intoxicating liquor is not an economic asset, but a liability. George D. Dayton, a prominent business man of Minneapolis, says: "We hear of the number of men who are now employed in the manufacture of beer; but how insignificant that number compared with the number who are employed caring for our cows and handling the output of our dairies. From the standpoint of food and health, how infinitely superior to beer are milk and dairy products."

Two Questions for Discussion

At least two questions should be thoroughly discussed in the class. The first is the question of liquor legislation. Consider your local situation. Let us remember that even without the Eighteenth Amendment, it is possible to have local no-license. The second question for discussion should be that of temperance education. When the Eighteenth Amendment became a part of the Constitution many Christian people thought that the drink evil was destroyed. The subject was dropped by pulpit and pew. Temperance instruction largely ceased in the public school and the church school. Temperance education must now be energetically pushed. How may the class help?

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

Keeping the Body Strong

One old time sentiment that fortunately has gone into the discard, is that it is fashionable to "enjoy poor health." In its place has come the glorification of the strong body even to the extent that by some people it is considered shameful to confess to illness.

The verses from Mark suggest that Jesus liked to have folks well and was willing to do something about it. The story of the mother of Samson reminds us that ideas of prenatal influence are not new. The words of Paul call for a renewed mind in control of a clean body, which he calls a temple of God.

Just how does a temperance lesson fit with these ideas? Does alcohol in any of its forms help to accomplish the ideal of a strong body? I like the way Romans 12:2 is paraphrased in Dummelow's *Bible Commentary*, "Do not follow the fashions and customs of the worldly society around you, but let your ways of thinking be so changed by the Holy Spirit that you look for and recognize God's will, and love to do it." Drinking follows the fashions and customs of the worldly society around us, and it changes the mind so that we do not look for God's will and love it.

Two insidious appeals (among many others) are being made to women and girls by the liquor interests. One, "It's smart to drink beer," and the other, the enticing "Cocktail Hour." These blaze from the colored supplements of newspapers and stare at us from the pages of our favorite household magazines. They slip into the recipes in housekeepers' columns and are published as attractions of hotels, clubs and college celebrations. What can women do for themselves and for the younger girls who are facing this high-powered, heavily financed propaganda machine of the brewers and distillers? Miss Gladys Simmons, winner of the interstate oratorical contest at Evanston, Illinois, a young college woman, has an answer.

After vividly painting a picture of the arrival of a crowd of young women at a hotel for the cocktail hour, their conduct during the drinking and dancing, and the merry prattle, shrill laughter and unsteady steps that followed the hour, Miss Simmons confesses it alarms her. She is disturbed by the very carelessness and thoughtlessness. She realizes that these are the women of tomorrow—this picture is a prelude to the future. Today we have what we never have had before—a woman's saloon. She likens the effect of the cocktail hour to morphine, deadening and deadly. Indulgence seems pleasant at first and harmless but it calls for more. Finally one cannot exist without it. The result? No abhorrence of liquor. No thought of its effect. But loss of morale, loss of values; and loss of reality. After giving some horrible details of the effects of accidents caused by drunken driving, this young orator really comes to the same conclusion given us in the Scripture from Judges. "The full effect, however, of this continual and thoughtless drinking will not be realized in our generation, but shall be spread to the next, affecting them physically, mentally and morally."

What shall be done? Miss Simmons gives an answer which happily coincides with that of many educators and temperance workers. Educate young people to the facts as they are. Tell them what is behind this building up of the cocktail hour. Show them that it is done only for more money for the makers of liquor and the management of hotels. For this gain they are willing to exploit young people, especially young women. Sooner or later accepting the cocktail hour means accepting all drinking. Such is the plan of those behind it. She appeals to older leaders. "Show us the facts of this liquor business. And, uncover for us the *real* road to happiness."

This young orator reaches some conclusions that are heartening. "Youth today has come to a fork in the road. One road leads raggedly uphill. There are hurdles of propaganda, advertising, and of ridicule by associates, all tempting us to turn back. The going is rough,

the hurdles are high, but the ultimate goal is character, sound mind, healthy body and happiness. The other road is smoothly tinseled. The progress is fast and easy as the road slightly declines. There is no lack of company. There are no obstacles in the way, but all that is glamorous and spectacular urges one onward. The goal? A world of sparkling dissolution and despair. Which shall it be? We young people must make a choice. I recommend we try the hurdles."

The Lesson Illustrated

Susanna G. Fisher

FATHER'S RESPONSIBILITY

How shall we order the child (Judg. 13:12)?

There are thirteen million boys in America, and the fathers of these boys cannot be unmindful of their responsibility and still do their full part as citizens or as Christians. Some years ago, it is reported, Mr. Weyerhauser, the famous lumberman, was asked why he always attended church with his son. He replied: "I have learned that a boy does what his dad asks him to do until he is fourteen; after that he does what his dad does."—*From "Everyday Religion," by John Timothy Stone.*

AS IT WAS AND NOW IS

Neither let her drink wine or strong drink (Judg. 13:14).

"It is no extravagance to say that the sum total of prudence, of wisdom, of comfort, of exemplary conduct, and of virtue, would have been today sevenfold what they are throughout the world but for the existence of intoxicating beverages among men; and that the sum total of poverty, of wretchedness, of crime, and of sorrow, would not be one-tenth part today what they are now but for the same prolific, overflowing fountain of evil. No one can deny that intemperance carries ruin everywhere. It reduces the fertile farm to barrenness. It suspends industry in the shop of the mechanic. It banishes skill from the cunning hand of the artisan and artist. It dashes to pieces the locomotive of the engineer. It sinks the ship of the mariner. It spreads sudden night over the solar splendors of genius. But nowhere is it so ruinous as in the school and the college, as upon the person and character of the student himself."—*From a resolution drafted in 1856 by Horace Mann at the Ohio State Teachers' Association.*

EVEN A SMALL DOSE

Ye are the temple of God (1 Cor. 3:16).

Dr. Emerson Haven, Professor of Public Health Administration, Columbia University, New York, has made a thorough study of the effects of alcohol, from a scientific standpoint. He says that alcohol takes the brakes off, the control off, depresses the brain and then affects the body. Even a small dose of alcohol brings an inferiority of performance and a false idea of oneself. Its first effect is to lower judgment, discretion and self-control. It takes away man's ability to rise above the brute.

LESSON 13. MARCH 27

SIDESTEPPING RESPONSIBILITIES

Mark 7: 1-13

[This lesson written by W. Quay Rosselle, D. D., Malden, Massachusetts]

Devotional Reading for the Opening Service: Psalm 24: 1-6

KEY VERSE: This people honoreth me with their lips, but their heart is far from me.—Mark 7: 6

1 Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

A Bible Message for Every Day

Monday. Wrong Ideas About Religion. Mark 7:1-13. In our Lord's time the Jewish leaders had made ceremony supreme. Jesus looked past outward rites to the heart. To go through the *forms* of worship, while the heart is corrupt, the Master said, is to practise hypocrisy.

Tuesday. Wrong Ideas About Worship. John 4:19-26. The Jews and the Samaritans quarreled over the *place* where God should be worshiped. The Master taught that the place does not count. "Neither in this mountain, nor yet at Jerusalem." Not form, manner, or place, but sincerity and truth is the condition of the worship of God.

Wednesday. Wrong Ideas About Prayer. 2 Cor. 12:1-10. Not always can we escape burdens and difficulties by prayer. Paul prayed three times to God to take from him some affliction which he called "a thorn in the flesh." His prayer was granted, not by being relieved of the thorn, but by a special measure of grace to prevail over it. This has been the experience of numberless Christians.

Thursday. Wrong Ideas About Forgiveness. Matt. 18:21-35. The Jews practised much casuistry in religion. In the matter of Forgiveness they contended that there was a limit to the number of times one was obliged to forgive an offense—two, three, or perhaps seven. Jesus taught that there is no limit. The loving heart longs to forgive.

Friday. Wrong Ideas About Happiness. Luke 12:13-21. Human nature clings to the notion that large material possessions bring happiness. They may bring a sort of pleasure, but happiness is a higher felicity growing out of right conditions of mind and heart. The greatest happiness to be had from money comes from giving it away.

Saturday. Wrong Ideas About Serving God. Matt. 25:31-46. The only way in which we can do anything for God is to do something for some other

human being. Unless we love our neighbors as ourselves we have no assurance that we love God. These are not two similar things, but one and the same.

Sunday. How Please God? Ps. 24: 1-6. Clean hands and a pure heart go together. That is a right idea about religion. And the hands cannot be clean if the heart is impure. God's Spirit is ever seeking to purify our hearts. A clean heart is its own guide in the ways of righteousness.

At the Threshold of the Lesson

Great importance attaches to this lesson. It affords a fine background for our understanding of the life and teachings of Christ. Our Lord was under no necessity to combat irreligion. He came to a people who were already fanatically religious. His task was to correct their wrong ideas about the religion they followed. This it was which brought him into such violent conflict with the religious leaders.

Our Lord in his human incarnation had to learn and develop. "And Jesus *increased* in wisdom and stature, and in favor with God and man" (Luke 2:52). As he studied in the synagogue school, and heard the prophets read, he pondered deeply the inspired messages. Then when he observed the conduct of the official teachers, and the many ceremonies of religious observance, he became convinced that they were wrong. As he said, The word of God had been lost in the "traditions of men" (Mark 7:9).

The Jewish leaders were much divided among themselves about their ideas of religion. There was much sectarianism among them. There were the Pharisees, or separatists. They made the religious relation one of legal compact; Jesus made it one of personal fellowship in the bond of filial trust and obedience. There was the powerful sect of the Sadducees. They were the humanistic, conservative, and aristocratic party. There were the Zealots, fanatically devoted to the complete overthrow of Roman control. There were many other parties, each with its own ideas and following. The lesson for us is that in this clash of contending ideas about religion the things which are essential to religion fell into neglect. This our Lord came to see, and he began to teach in terms which found scant welcome among the adherents of any of the groups.

Among other tenets they held, that "whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his phylacteries morning and evening, let him be confident that he shall obtain the life of the world to come." They held also that they would not give anything to anyone, they should let a parent suffer, rather than break their vow. That if a man had made a vow, which laid upon him the necessity of violating God's law, his vow must stand, and the law be abrogated. Well might our Lord say, "Thus have ye made the commandment of God of none effect by your tradition."

The Lesson Before Us

1. **In this lesson we are considering not so much religion itself as wrong ideas about it.** Religion itself is one thing, always and everywhere the same, but human ideas about religion are without number. We may speak of different religious systems, but not of different religions. The systems differ because men's ideas differ. If any system is wrong it is because its framers and adherents are wrong in their ideas. The title most often given to our Lord was that of teacher. His task was to supplant the wrong ideas of religion to which the Jews were fanatically attached by teaching them right ideas. When the apostle Paul went to Athens he began his address to the scholars by telling them that they were very religious, but that they were ignorant concerning the one true God of whom he had come to teach them (Acts 17:23).

2. **Wrong ideas of religion have filled the world with untold disaster.** The fact that a wrong idea may be sincerely held is no protection from the harm it may cause. Indeed, erroneous ideas are dangerous in proportion to the ardor with which they are held. The Spanish Inquisition, and the many other horrible religious persecutions of history with their unspeakable cruelties were carried on by men who were passionately religious, but whose ideas were ghastly wrong. It may be that religious fanatics have at times caused more human misery than unbelievers have done.

3. **Paul tells us that when he furiously persecuted the Christians unto death, binding men and women and thrusting them into prison, he verily thought he was doing God's will** (Acts 22:4). Paul was as religious before his conversion as afterward, but his ideas of religion had undergone a radical change. There was an intellectual as well as a spiritual conversion. This he must have had in mind years later when he wrote to the Romans: "And be not conformed to this world: but be ye transformed by the *renewing of your mind,* that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Paul's heart's desire for his Jewish brethren was that they might be saved. Saved from what? Not from irreligion, but from their wrong ideas about religion. Hear him: "For I bear them record that they have a zeal for God, but not according to knowledge" (Rom. 10:2).

4. **We cannot overestimate the influence over our lives of the ideas we hold.** If our idea of anything is contrary to the reality it is the idea and not the reality which controls us. We think and converse in ideas. In fact, ideas are all that we can put into words, for a word is defined as the sign, or symbol, of an idea. It follows that unless the idea perfectly squares with the essential nature of the thing thought of, the idea is leading us away from the truth. Any particular reality remains constant, though a dozen persons may hold as many conflicting ideas about it. Two intelligent and sincere persons may differ sharply in their ideas concerning a given fact. Both cannot be right; neither may be right; yet each is sure that he is right. It is a human disposition to hold tenaciously to ideas and defend them with vigor.

5. **Sometimes the defense is the more vehement as we begin to doubt the validity of the idea.** Is it legitimate for us to assume that Saul of Tarsus had begun to have misgivings about his ideas after witnessing the noble and amazing conduct of Stephen in his martyrdom? (Acts 7:59, 60.) That this had an enormous effect upon Saul there can be no doubt. We hear an echo of this in his later testimony (Acts 22:20). As he witnessed and consented to that murder something entered his soul which warred against his ideas. Pride of mind, his status as a scholar, and the tremendous pressure of emotional loyalties opposed themselves to the growing convictions which Stephen's glorious testimony had induced. Thus there was conflict raging in Saul's heart. This may well have accounted for the savagery of his persecutions. Not only was he fighting Christians; he was fighting off an increasing conviction which was contrary to his inherited and deeply entrenched religious conceptions. It is that way with men. It is usually easier for us to acknowledge ourselves wrong concerning almost anything else than our cherished ideas. Transformation of character almost always follows after the "renewing of the mind."

6. **It is well for us to remember that ideas are only abstractions.** The idea of a thing is never the thing itself. Our Lord centered all religion in love. Love of God and love of our fellow men, he said, fulfils all the law and the prophets (Matt. 22:37-40). John tells us that "God is love, and he that dwelleth in love dwelleth in God, and God dwelleth in him" (1 John 4). Our Lord made love the condition of the forgiveness of sins. In the seventh chapter of Luke is the touching story of the sinning woman who poured out her grateful affection upon the Saviour by anointing his feet with her precious ointment. When the Pharisees complained, the Master told an illuminating story and then spoke these significant words: "Wherefore I say unto thee, her sins, which are many, are forgiven; *for she loved much"* (Luke 7:47).

7. **Now, love is always love, but our ideas of it are only abstractions and**

therefore something else. No dictionary can tell us what love is. Love itself, in the experience of it, alone can do that. Yet it is our ideas with which we are concerned, and over which we divide and often quarrel. Religious history abounds in instances where even Christian men have fought each other over their opposing ideas, instilling in their hearts ill-will and even murderous hatred, thus driving out love which the Master makes the foundation of all religion. To him the one great heresy is the absence of love from the heart of man.

8. **The way to correct wrong ideas about religion is to promote right ones.** It is not enough that we cease thinking wrong; we must learn to think right. Saint Paul introduces his marvelous thirteenth chapter of First Corinthians with the words: "And yet show I unto you a more excellent way" (12:31). That is ever the best strategy in combating error—showing a more excellent way. What then, are some of the ways by which we may find right ideas about religion?

9. **The very first of these comes by the illumination and guidance of the Holy Spirit.** The New Testament is filled with statements to this effect. A foregleam of this came to King David in his early day. "Cast me not away from thy presence; and take not thy Holy Spirit from me." "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to *know wisdom*" (Psalm 51). Yes, wisdom comes from right conditions in the inward parts where our life is hid with Christ in God. Paul, writing to the Ephesians, "that Christ would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man" (3:16).

10. **In his parting words to his sorrowing disciples our Lord said:** "Howbeit when he the Spirit of truth is come, he will guide you into all truth" (John 16:13). We cannot live fruitfully within the limits of our physical, or even of our rational natures. "For my thoughts are not your thoughts . . for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8,9). We are endowed with a spiritual capacity. It has a language of its own—the language of faith. Only as we are born into it do we have conscious commerce with God. It is eternally true that spiritual things are spiritually discerned.

11. **The Spirit of God is the spirit of love.** We are admonished to speak the truth in love. It is the only way the truth can be spoken, as it is the only way the truth can be *known*. Only love ruling us completely enables us to know God. No man can *think* his way to God. It is true, as Professor Wieman says, that God is more than we can think. But we can *love* our way to a knowledge of God. We think of love as a holy emotion which it is our duty to have, but have we thought of love as a means of knowing? It is the method commended by Scripture. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and *knoweth* God. He that loveth not, knoweth not God; for God is love" (1 John 4:7,8). Nothing could be more false than the old saying that love is blind. In the spiritual world love is the only thing that can see.

12. **We find right ideas of religion in the Christian Scriptures.** But here we meet a difficulty. Protestant Christians generally profess to accept the Bible, and it alone, as the only literary guide in matters of faith and practice. Yet so various are our ideas of what the Bible is that we have organized more than 200 Protestant denominations in this country alone. And new ones are added almost every year. All of these appeal to the Bible as justification. Each is certain that it is right in its ideas and the others at least somewhat wrong. Thus the Christian church is broken into many fragments, not by the Bible but by men's ideas about the Bible. Something must be wrong somewhere. Nevertheless the documents which make up the library which we call the Bible are saturated with God, and marvelously have they exercised controlling influence over the ablest minds and the noblest characters throu long centuries of time. In the Bible have the religious and ethical teachin of Jesus Christ and no man can re them with open mind without confirmi the verdict of the common people of t Master's day—"Never man spake li this man."

Practical Questions for Class Discussion

¶ How far is an individual Christi responsible for his religious ideas?

¶ Why is it that apparently equally i telligent and sincere Christians dif so widely in their understanding the Bible?

¶ Denominational differences, once urgently argued, seem to be gro ing steadily less. Is this because are coming to think alike, or is because of indifference?

¶ When two earnest Christians ta sharply opposite views of an impo tant truth, what is their Christi duty to each other?

¶ Is it possible for a person to be ge uinely Christian in life and feeli and yet hold to many obviou wrong views of religion?

¶ Correct thinking makes for good ch acter and good character leads right thinking. Which of the two the more influential?

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CORRECTING WRONG IDEAS OF RELIGION

Apparently this lesson is not introduced for the sake of discussing religions—of which there are many in the world. An essay on "Comparative Religions" is not what we want. You or I could go to a good encyclopedia, come away with a few notes, and do a pretty fair job on the essay business. This lesson seems to be introduced to incite a harder task, namely: a rather penetrating self examination to bring out honest answers to some questions like the following:

1. What is the religion of Jesus as applied to me?

2. Does the spirit of Jesus grip my life, or—

3. Am I just fussing around the edges of it?

4. Am I a victim of regalia, rules and ritual?

5. Do I want to know what my responsibilities and opportunities are, or—

6. Am I letting myself be fooled (knowing, when I stop to think about it, that I can not fool God) by superficial compliance?

7. Am I one of those (perish the thought!) who honor God with their l while their hearts are far from him?

8. What is my idea of religion, a way?

9. Now I wonder—am I really sinc about it?

10. Is this applicable to me: "Y give up what God has commanded, a hold fast to what men have hand down."

These ten questions overlap one a other. I know they do, but that will no harm. It will be well if their repe tion wakes us up to the thought t the religion of Jesus is something p marily of the inner life. You and I kn this to be so. There is no copyright the idea. The purpose of this lesson to set it right in front of us, get us admit it without any reservations, a nurture the idea so that our religion v find expression naturally and, in espec logically. Thus it is wrong religion twist our deeds to contemporary conv ience, adjusting them, tinkering w them, so that we may put up a g front. The spirit of religion is so thing permanent, as well as something the inner life.

It is not out of harmony with immediately previous statement to that Christianity will allow for modifi tion of behavior as social conditi

hange. The spirit is permanent, but cts and deeds will be conditioned by ocial environment. Whether or not the ehavior is right will hang upon the resence or absence of the Spirit of God s a motivating and controlling factor. Several months ago, in these notes, I eferred to the pastor of a Congregational hurch who holds an early Sunday ser-ice of worship, with sermon, for the convenience of members of his church nd congregation who play golf on the Lord's Day. To many devout Chris-ians, that seems sacrilegious; to others, t seems all right. I am not interested n judging either group. The question s (provided the drift of our comment s correct), What is the relationship between obligation for Sunday observ-ance, with its customary religious services on the one hand, and on the other the desire to seek recreation with one's fellows? Plus this additional ques-tion, Am I giving *reign* to the spirit of the Master, or am I giving *rein* to carnal desire? A man must answer that for himself.

Donald Wilhelm has written a fas-cinating story about the development of the automobile industry. He reproduces an advertisement that appeared in *Harper's Magazine* for March, 1905. It shows a very ugly, clumsy—judged by today's standards—contraption. It pro-vides a laugh as one looks at it. Here is a quotation from Wilhelm's story: ". . . has made a life work of the de-velopment of the automobile and pre-sented to the world a car so perfected that the success of the . . . is without a parallel in the automobile industry." Now the mechanical principles involved in the manufacture of that car, and its operation, have not changed. Physical and chemical laws are the same now as then. Engineers and designers have combined beauty and utility so that the cars of 1938 are a marvel to behold. In the expression of the Christian religion there need be no limit to variety and ver-satility, *provided always* that the spirit of the Master is the controlling principle.

There are many wrong ideas of relig-ion abroad. Too many of our men and young men believe religion is outmoded. The Spirit of God is ready to work in mysterious ways. We must not put shackles on religion's feet when we send it on important errands. Jesus smashed through the religious conventions of his time, but he was always Jesus. If we are going to win men, we must talk the language of the day. Our job is to find men while never losing our Lord.

Before My Class of Women

Cora F. Sherwood, Salem, Massachusetts

CORRECTING WRONG IDEAS OF RELIGION

There is no question but wrong ideas of religion should be corrected. The real question is, Who is to do the cor-recting? In our lesson the Pharisees made the first attempt. They had been snooping around and prying into the private life of Jesus and his disciples just to find what they could criticize. They found out that either for lack of time or because they did not consider it important, this group of religious teachers were not doing the required ceremonial washing of hands, dishes and chairs (couches). Doubtless they thought they had more important ways of spend-ing their time. Well, well, this was serious. It was an occasion for excom-munication for the Jewish church. They must have a show-down. Jesus met them squarely and with unexpected severity. What have we to learn from this clash?

1. Warning against deciding for others. It was not the commands of God that were being questioned but the traditions of the elders, in other words the customs of those who had gone before. Custom is a very powerful thing and often of great value. It helps to mark out lines of conduct that make life livable with others. But when any man or group of men assert their way is the only way to live pleasing to God, they are a menace rather than a help. A man who searched long for the way to God determined in his heart that if he ever found him he would write down every detail of the way so that he could show other men just how it was done. After God came into his heart, he changed his mind. Then he felt that it was wrong to make molds of our own experiences for others. Jesus plainly charged the Pharisees with substituting their ideas for the commands of God, rather than enriching the command by their experiences. What men say, not what God says that was the main thing with them.

2. A lost sense of God. The religious teachers of Jesus' time has lost the force of God's commands by putting too much emphasis on the things men had said. How have we lost Him? The Pharisees lost their sense of God in the words of the past. It seems that we are losing our sense of God in the pressure of the present. John MacNeil[1] says we have drowned his voice in the roar of ma-chines. We have obscured his face in the smoke of chimneys. We have stifled his breath in the tenements of the poor and broken his altars in war. We have bound him hand and foot by our much thinking about things and people and he is no longer "glorious in holiness, fearful in praises, doing wonders." Doctor MacNeil asserts that we need to recover God and the sense that he is in the world, that he is the God of our faith, the Father of Jesus Christ, the God of our fathers, the God of truth and peace and love. Furthermore he is the God who smites our sin, withers our selfishness. He is the God who sees far ahead and controls events to work out his will.

3. True religion is not evading obliga-tion. A group of Christian workers were discussing the present day religious situation and the seeming indifference of large numbers of people to the claims of the church. They agreed that one large factor was the desire to avoid taking responsibility. Among a people who pride themselves on their strong family feeling as do the Hebrews, it seems strange to find Jesus picking for his illustration a young man who evaded responsibility for caring for his aged parents. Lest we think this spirit is of the dead past, we might look at the large numbers of aged persons now on public relief in one form or another. Many of these have children who could support them if their money were not dedi-cated—to something else. Sometimes it works the other way. Not long ago the dean of a college gave a startling illus-tration of how some parents dedicate their time to other things and neglect their children. Based on his own ex-perience he said that if he writes to one hundred fathers telling them that their sons are in trouble in college and asking their assistance, only half of the fathers will reply. Of the remaining cases thirty will be answered by the mother. In the other twenty cases neither father nor mother pays any attention to the dean's letter. In the case Jesus cited we infer that the young man merely *said* his property was given to God in order to avoid caring for his parents. Really he was keeping it for himself. Thus he was adding sin on sin. "True consecration is not the escaping from obligation, but the reacceptance of all genuine duty from the hands of God."

[1] *Reality in Religion*, page 152, adapted.

The Lesson Illustrated

Susanna G. Fisher

THE DETECTION OF HYPOCRISY

This people honoreth me with their lips (Mark 7:6).

A diamond expert was offered a very large stone for eight thousand dollars. He applied it to all the tests used in the trade, and was satisfied that it was genuine. After he had purchased it some circumstances occurred which led him to suspect that he had been cheated. He took the stone to a photographer and asked him to send a ray of sunlight through it with his camera. Then it was discovered that there was an obstruction in the stone. A ray which passed through other diamonds clear and straight was stopped in the suspected stone. A powerful microscope was used upon it, and it was discovered that the obstruction was some cement which joined two small stones together, the two forming the magnificent gem the merchant had bought. The two stones were separated by chemicals, and were then found to be worth about six hun-dred dollars each. There are many peo-ple who succeed in passing the tests of ministers and churches, who will be de-clared frauds in the day of judgment. —*Practical Commentary.*

A Suggested Order of Service

Prepared by NATHAN PIERCE, JR.

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Who Is On the Lord's Side?"; "Come, My Soul, Thou Must Be Waking!"; "Praise, My Soul, the King of Heaven!"

RESPONSIVE READING.

Superintendent. Praise ye the Lord! Both young men and maidens; old men and children:

School. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

Superintendent. Honor and majesty are before him: strength and beauty are in his sanctuary.

School. Let thy work appear unto thy servants, and thy glory unto their children.

Superintendent. And let the beauty of the Lord our God be upon us;

School. And establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Superintendent. That our sons may be as plants grown up in their youth;

School. That our daughters may be as cornerstones, polished after the similitude of a palace:

Superintendent. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem;

School. And Jerusalem shall be called, A city of truth; and the mountain of the Lord of Hosts, The holy mountain.

Superintendent. And the streets of the city shall be full of boys and girls playing in the streets thereof.

School. I write unto you, little children, because ye have known the Father.

Superintendent. I write unto you, young men, because ye have overcome the wicked one.

School. I write unto you, fathers, because ye have known him that is from the beginning.

All. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

HYMN. Suggested: "Still, Still with Thee"; "Dare to Be Brave, Dare to Be True"; "Encamped Along the Hills of Light."

SCRIPTURE READING. Suggested: John 15:1-14; Philippians 4:4-13; Hebrews 6:1-11.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus, Keep Me Near the Cross"; "My Hope Is Built On Nothing Less"; "I Would Be True"; "'Tis So Sweet to Trust in Jesus."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

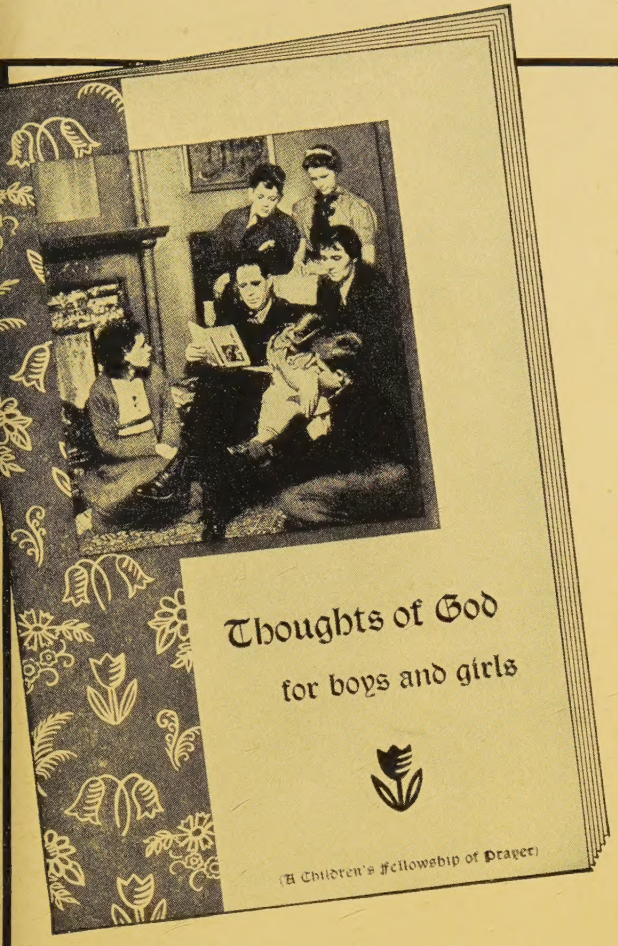
MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "Sowing the Seed in the Early Morning Gray"; "O Jesus, I Have Promised"; "One More Day's Work for Jesus."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).



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Easter Helper. Contains 32 pages of songs, recitations, exercises, etc., all for the Easter program. The songs are for Primary Department, the drill and exercises for older members of the Children's Division, and the recitations suited to all ages. **25 cents.** (136 P)

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Simon the Leper. An Easter drama of the Christ by *Dorothy Clarke Wilson.* The four episodes may be enacted in a single set, a garden in Bethany. Simon, the leper, having been healed of his affliction, returns home to carry on the work of the Master. Beset by doubts and fear and disloyalty he comes at last to a deeper realization of the task that all loyal followers of the Christ must accept. 4 men, 4 women. Time, about one hour. **35 cents** a copy. (42)

The Symbol of a Cross. By *Mattie B. Shannon.* This drama tells the story of the influence that Jesus' life, death, and resurrection had upon an Oriental carpenter and his family. To this carpenter had fallen the task of making the cross on which Jesus died. The drama requires four male and three female characters. The setting is a garden. A worship program is included, so that an hour's service is provided, if desired. Time, 30 minutes. **30 cents** a copy; **$3.00** a dozen. (82)

Joseph of Arimathea. By *Dorothy Clarke Wilson.* 5 men, 5 women. 40 minutes. Biblical costumes. A simple but highly dramatic play following closely the events of Good Friday and Easter morning as they affected Joseph of Arimathea. **35 cents.** (42)

SUPPLIES FOR EASTER

Easter Suggestion Book. Contains recitations, exercises, drills, and motion exercises for Primary, Junior, and Intermediate grades, also dialogues, tableaux, and decorating suggestions. The material offered fits with any type of Sunday school Easter program. **25 cents** a copy. (67)

Paramount Easter Book No. 7. One entire section of recitations, exercises, features and songs, devoted to the little ones of beginners and primary age. Readings, pantomimes, drills, dialogs, musical readings, playlets and songs for teen age, seniors and adults. Something good for all, and all good. **25 cents.** (46)

Easter Souvenir

No. 1185. An attractive Easter design of church and Easter flowers with a Bible text on the back: "In Christ shall all be made alive." 1 Corinthians 15 : 22. Size, 2 x 2½ inches. **15 cents** a dozen; **$1.00** a hundred. (81 P)

Easter Button

Easter Celluloid Button, No. 302. Lithographed in colors on celluloid. **20 cents** a dozen; **$1.50** a hundred.

Crosses

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Series No. 1. Assorted designs of Easter flowers printed in six colors with borders. An appropriate Bible text and Easter Greeting is printed on each cross. Size, 2¾ x 4¼ inches. (81 P)

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Series No. 2. Each of the four designs in this series has a churchly architecture, together with Easter flowers and a suitable Bible verse. Size, 4 x 5¼ inches.

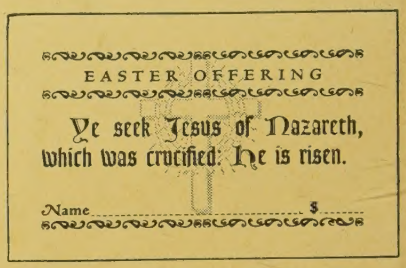
No. 2. Plain Crosses. $2.00 a hundred, assorted.

No. 2T. With Tassel. $2.50 a hundred, assorted. (81 P)

Offering Envelopes and Collection Devices

Easter Offering Envelope, No. 3002. An appropriate Easter design, in full colors. Well made of a good stock of paper. Space is provided for name, address, and amount. Size, 2½ x 4¼ inches. **40 cents** a hundred; **$3.50** a thousand.

Offering Envelope, printed in silver and blue, on white paper. **No. S9,** 2 5/16 x 3⅝ inches. **30 cents** a hundred; **$2.50** a thousand. **No. S109,** 2½ x 4¼ inches. **35 cents** a hundred; **$3.00** a thousand.



Judson Easter Offering Bank, No. 3. This offering bank, size 1¾ x 2¾ inches is sturdily made with bright tin top and bottom. The slot in the top is so arranged that coins once inserted cannot be easily removed. The label is handsomely printed in four colors. The design is a very attractive arrangement of Easter lilies and green foliage. There is a space on each bank for the number, name, and address of the collector. **5 cents** each; **$3.25** a hundred, postpaid.

Judson Easter Coin Collector. Holds ten dimes. Attractive design of Easter lilies and cross, with rising sun background. Inlays provided for contributing or securing $1.00. 2⅜ x 3⅜ inches. **25 cents** a dozen; **$1.75** a hundred.

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